# THE AMERICAN ECCLESIASTICAL REVIEW

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Published monthly by The Catholic University of America Press, Washington 17, D. C. Subscription price in U. S. currency or equivalent: United States, Canada, $5.00; Foreign, $5.00; 50 cents per copy.

Entered as second class matter, November 30, 1944, at the Post Office at Washington, D. C., under the Act of March 3, 1879. Accepted for mailing at the special rate of postage provided for under Act of March 5, 1930, under Act of February 28, 1925

Business communications, including subscriptions and changes of address, should be addressed to The American Ecclesiastical Review, The Catholic University of America Press, Washington 17, D. C.

Please address all manuscripts and editorial correspondence to The Editor, The American Ecclesiastical Review, The Catholic University of America, Washington 17, D. C.

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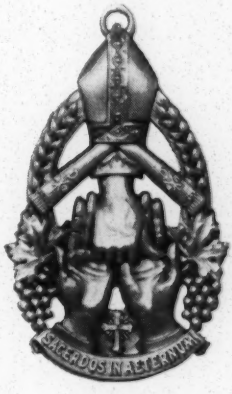


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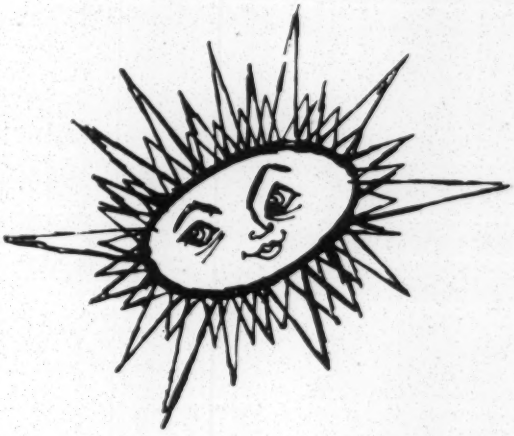

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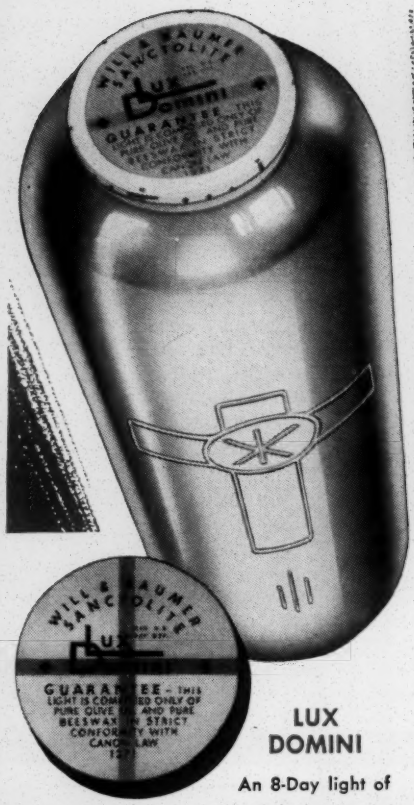
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# MICROFILMING PARISH RECORDS

Canon 383 of the Codex says that Bishops are to see to it that the records of parishes, etc., are made in duplicate and that a copy be kept in the Bishop's archives. Canon 470, § 3, says that at the end of each year pastors send to the Bishop's Curia an authentic copy of the parish records and mentions particularly records of Baptisms, Confirmations, Marriages, Deaths.

Some years ago, realizing that we had not carried out the prescriptions of these Canons, and realizing, too, the danger of destruction of valuable parish records by fire or other accidents, we set about planning the copying of parish records for our Diocesan Archives. To do so by hand or by typewriter would be an enormous task. To do this by photostat would be both expensive and bulky. It appeared to us that the only practical way to do this was by microfilm.

Copies by microfilm have many advantages over copies by hand or typewriter:

1. Microfilm gives an exact photographic copy, thus eliminating danger of human error;
2. It saves time—both in copying and in consulting the copy;
3. Saves expense;
4. Saves storage room (microfilm copies of all our parish records of more than one hundred years are contained in thirty-four rolls which occupy the space of two small drawers);
5. As to lasting qualities, we have been told that the microfilm copies will last indefinitely; however, experience has still to prove the truth of this statement. But even if the film should show signs of becoming brittle at the end of twenty-five or fifty years, there is always the possibility of having them recopied on fresh film, and this process can be carried on almost indefinitely.

We have given much thought to the matter of working out a system for doing this work, and quite a few years of experience have proven the value of our system. From time to time we have inquiries concerning it from others who are contemplating doing

this work. Accordingly, we have felt that it might be good to put in written form a summary of what we have done as a suggestion to those who may be interested in a similar project.

WHO SHALL DO THE MICROFILMING: Engage a reliable, professional microfilm company to do the work. It will be their part to do the technical work of microfilming. It will be our part to tell them what to microfile and in what order.

WHAT TO MICROFILE: Canon 383, § 1, mentions records of parishes whose copies should be in the Diocesan Archives. Canon 470 mentions particularly parish records of Baptisms, Confirmations, Marriages, and Deaths.

While the records of Baptisms, Confirmations, Marriages, and Deaths seem to be required, it is evidently left to the judgment of the Bishop as to what other records—whether parish or diocesan, or otherwise—he should find desirable to microfile.

INDEX: It is most important not only to have clear copies of records, but also to have these copies in such form as to be easily consulted. Consequently, it is evident that a good Index is necessary. Since the microfilming is going to require quite a number of rolls of film, the Index to these rolls should be on sheets of paper independent of the microfilming. Each roll should have its Index number not only on the box in which the roll is contained but on the film itself, and this number should be such as to be easily discernible. To accomplish this the first frame[1] microfilmed on the roll should be its Index number in large size. It is recommended that white cards be available with heavy black numbers on them—the numbers to be about six inches high. These when microfilmed will occupy a good part of the frame and can be easily seen without any enlarging or magnifying device.

It is suggested that the indexing figure contain both a letter and a number. For instance, if the film is intended to contain *parish* records, the Index number might be preceded by the large letter "P"—thus: P-1 or P-16. This will immediately distinguish this film as having parish records. If the film is to contain records of *Diocesan Archives,* the letter "D" might be used. If *historic* rec-

[1] The word "frame" is used in this article to mean one exposure or picture on the film.

ords, use the letter "H." If unclassified, that is, *miscellaneous,* use the letter "M," etc., before the Index number.

CERTIFICATION: Following the Index number it is important that there be microfiled a certificate to the effect that this microfilm is made from authentic records. For instance, in microfilming our parish records we used this wording:

> "This is to certify that this microfilm is made from authentic parish records.
>
> (signed) R. O. Gerow
> Bishop of Natchez"

This certificate gives an authenticity to these records that might sometime be needed in case the records should be called into question.

RECORD BOOK: It is interesting and also perhaps may be useful to have a picture of the outside of the record book. Accordingly, it is suggested that before the inside pages are microfilmed, a frame showing the outside of the book be made.

RECORDS: In microfilming the pages of the book it is important that the first, or title, or introductory page not be omitted and that the Index—if there be one at the beginning of the book—be included. These are to be microfilmed in their proper order as they come in turning the pages.

When loose papers are found in the book, if the priest attending the film work judges that they are important they should be microfilmed immediately after the microfilming of the complete book.

In making the microfilm exposures the two pages of the open book can be included in the one frame. Thus when one sees this picture in a microfilm reader it looks just as if he had the open book before him. Microfilming the two pages on one frame has many advantages. In the first place, the pages are just as easily read in a good reader as are the pages of the original book; secondly, it saves microfilm space, saves time in microfilming, saves expense, and also saves time in searching for records.

IDENTIFICATION HEADINGS: Each frame as it is made should not only contain the page or pages of the book but also should indicate the *parish* from whose records this frame was made and what is the *subject* of these records, namely, Baptisms, Confirmations, etc. To

accomplish this, cards are prepared in advance. One card will have the word "Baptisms," another card, "Confirmations," another, "Marriages," another "Deaths," etc. Other cards will be prepared to be filled in indicating the place and the parish and the date of microfilming. This card will contain the words:

PLACE....., PARISH....., DATE OF MICROFILMING.....

These cards are placed above the book in such a way that they will show in the frame. Thus no matter what frame one sees in the reader he immediately knows whether it is Baptisms, Confirmations, Marriages, or Deaths, and also he sees immediately the place, the parish, and the date of the microfilming. Experience has taught that this is a very useful thing; in fact, it is almost necessary to avoid confusion.

ORGANIZATION: It might be useful to those Chancery Offices that contemplate having the parish records microfilmed that I outline the method of organization which we followed and which we found very satisfactory. We arranged with the microfilm company that they bring their equipment to a Center in each one of the Deaneries in the Diocese on a date to be assigned to each Deanery. Each Pastor was then notified to bring or send his parish records of Baptism, Confirmation, Marriages, and Deaths to this Center on the date assigned to his Deanery. After the records are microfilmed he should bring them back with him to his parish (the microfilming does not take a long time—it takes about as much time as it would take to turn the pages of the book rather slowly).

THE FILM: The finished microfilm will be first a negative. The negative, of course, could be put on a reel and used in the reader if one would so wish. I have felt, however, that eventual use will destroy or at least to some extent injure this film. Accordingly, I have had positives made from these negatives. The negatives were then put away carefully. The positives were put on reels to be used in the reader. Once the negatives are made the cost of the positives is considerably less than the cost of the negatives.

✠ R. O. GEROW
Bishop of Natchez-Jackson

# THE LAND OF THE IMMACULATE CONCEPTION

Continental United States is a mosaic of territories that have known many political sovereignties: Spanish, French, Dutch, Swedish, English, Mexican. One sovereignty, however, the States have always had in common, and have never lost: the sovereignty of Our Lady.

In the East, Our Lady staked out her claim to this land as early as 1526 when the Spanish captain Lucas Vasquez de Ayllon sailed into the Chesapeake Bay from Haiti, eighty-one years before the founding of Jamestown, and named it "The Bay of the Mother of God."[1]

Jesuits from Spain followed him there, Sept. 11, 1570, and built a chapel at Ajacan, near the site of Jamestown, and called it Our Lady of Ajacan.[2]

In the West, Our Lady planted her flag as early as 1540 when Coronado came upon the Rio Grande on the Feast of her Nativity, and, for that reason, called it "Our Lady's River."[3]

She consolidated her conquest in the East with the founding of St. Mary's City in Maryland in 1634. Louis XIII of France fortified this eastern conquest in 1638 by consecrating to her his French territories, including a considerable portion of the present United States. His French subject, the Jesuit Isaac Jogues, dedicated New York, the portion he cultivated with his blood in 1646, specifically to the Immaculate Conception.[4]

By 1658 Our Lady took possession of this northeastern sector with the erection of Our Lady of Ganentaa, the first Church in the State of New York, situated at the chief village of the Onandaga Indians, on the Oswego River, near Syracuse.[5]

[1] Daniel Sargent, *Our Land and Our Lady* (New York, Toronto: Longmans, Green and Co., 1941), p. 14.

[2] *Ibid.*, p. 43.

[3] *Ibid.*, p. 26.

[4] *Ibid.*, pp. 65-66. For Jogues, see 21, *infra.*

[5] Rev. Xavier Donald MacLeod, *Devotion to the Blessed Virgin in America* (New York: Virtue and Yorston, 1866), p. 193.

These were indeed great conquests, worthy of *La Conquistadora,* but greater were to come. She wished to be known and honored in this land as a special *Conquistadora,* as the one who helped Our Lord to crush the serpent, and to conquer Original Sin, *La Conquistadora Immaculada.*

The new pattern of her advancing conquest in this country began to emerge with startling clarity in 1672: her great devotee Père Marquette found the backbone of the country, the Mississippi, and called it the River of the Immaculate Conception, and on it he founded the mission of the same name. (It is interesting to note that, in 1542, De Soto was buried in the southern reaches of the river after leaving funds in his will for the erection of a chapel, in his home parish Church, St. Miguel, Xeres, Spain, in honor of the Immaculate Conception.)[6]

The first U. S. chapel in honor of the Immaculate Conception was built by Fr. Rasle, S.J., for the devout Abenak Indians at Kennebec, Maine, in 1713.[7]

With the French, Dutch, and English territories secure in her possession, the Immaculate Conqueror, anticipating the independence and growth of the United States, moved on to take over the Spanish sections to the south and west, this time not merely as *La Conquistadora,* but as *La Conquistadora Immaculada:* Charles III of Spain consecrated these Spanish domains specifically to her as the Immaculate Conception in 1760.[8]

The pattern of the dedication of this country to the Immaculate Conception had thus begun to emerge, in a diagonal line running from Maine and New York, through the Mississippi, to the Rio Grande.

In the meantime, the political unity of the United States began to catch up with its spiritual unity under Our Lady. The U. S. War of Independence made a unity of the thirteen original colonies, from Canada to Florida, and of all the land from the Atlantic to the River of the Immaculate Conception. Mary immediately claimed this segment of our country for her own through its dedication to her by our first Catholic Bishop, John Carroll.[9]

[6] Sargent, *op. cit.,* pp. 34-35.
[7] MacLeod, *op. cit.,* p. 178.
[8] Sargent, *op. cit.,* p. 63.
[9] *Ibid.,* p. 167.

Then, before formally and officially making her claim to the whole continental United States, the Immaculate Conception waited through the Louisiana Purchase of 1803; the winning of Florida from the English and Spanish, 1814-19; the organization of the Oregon Territory, beginning in 1819; the annexation of Texas in 1845.

At this point, her designs on our country were so clear that she put an end to waiting. On May 10, 1846, two days before the outbreak of the War with Mexico, that was to complete the borders of the continental United States, the Immaculate Conception claimed the emerging whole as her own: Archbishop Eccleston and twenty-two Bishops of the Sixth Provincial Council of Baltimore decreed as patron of the United States, "The Blessed Virgin Mary conceived without sin!"[10]

(In the following year the country received the privilege of celebrating the Feast of the Immaculate Conception as a double of the first class with a vigil. As though asking Rome to recognize her *de facto* conquests juridically, the Seventh Provincial Council, meeting in May, 1849, petitioned Pius IX for a definition of the doctrine of the Immaculate Conception.)[11]

Thus did the Immaculate Conception take possession of this country *eight* years before the definition of the dogma by Pius IX; and *twelve* years before Our Lady appeared to St. Bernadette at Lourdes to announce, "I am the Immaculate Conception!" In this way, the Immaculate Conception completed a conquest clearly heralded by Père Marquette *186* years before Lourdes!

Our bishops had hailed her as patron "conceived without sin." From the grotto at Lourdes, Mary answered, "I am. . . ." O blessed land, to have such a patron!

* * * * *

In this centennial year of that great declaration, we ask ourselves: What made our Bishops—even before the definition, and the apparitions at Lourdes—pronounce such a daring, devoted decree?

Learned men that they were, they must have known the religious history of the colonial portion of the country which they inhabited

[10] *The Catholic Encyclopedia* (Special K of C edition) (New York: The Encyclopedia Press, 1913) II, 233. Hereafter referred to as *C.E.*

[11] *Ibid.* VII, 60, and II, 233.

and represented. No doubt, as Americans, they rejoiced in the expansion of their nation's territory, and were eager to extend the pattern of Mary's conquest to the whole of the country their compatriots were so eagerly fashioning.

Their decree making Our Lady Immaculate the patron of the United States was no sudden mutation in the evolution of their ideas about Our Lady. A long series of conquests by the Immaculate Conception on our soil had prepared the way for it. The decree of our Bishops making her patron was not constitutive but declarative. The lady with the glory of the Immaculate Conception on her had walked our land for so long that they had grown accustomed to her face, even before she unveiled it at Lourdes.

In tracing out the paths that Our Lady trod in the colonial portion of the country which they then inhabited, our Bishops of the Baltimore Council would recall: (1) the work of Father Andrew White, S.J., and of his companions, at the founding of Maryland, beginning in 1634; (2) the mission of Father Isaac Jogues, S.J., and companions, to the Mohawk Indians of upper New York State; and that of Father Gabriel Druilettes, S.J., and companions, to the Abenak Indians on the Kennebec River, Maine—both missions beginning in 1646; (3) the mission of Fr. Jacques Marquette, S.J., to the Mississippi River, and his work among the Kaskasias tribe of Illinois, beginning in 1673; and finally, (4) the consecration of Fr. John Carroll as the First Bishop of the United States, in 1790.

In this glorious year of the centennial of the apparitions of Our Lady Immaculate at Lourdes, it is a pious and salutary thing to revive our Bishops' recollections.

### MARYLAND

Ultimate credit for the founding of the first Marian colony in the anti-Marian English Protestant portion of the United States belongs to an English convert to the Catholic faith, Sir George Calvert (1580-1632), the first Lord Baltimore. Determined to help his persecuted fellow English Catholics, he long cherished a plan for English Catholic colonization in the Western Hemisphere. When he died without realizing his plan, his son Cecil organized the expedition and sent it out under the direction of his brother Leonard.

The leaders of the expedition were "twenty gentlemen adventurers," all of whom with perhaps one exception were Catholics of good family. Accompanying them were about 250 artisans, mechanics and laborers, most of whom were Protestant.

The voyagers set forth from Southampton in two ships, the *Ark* and the *Dove,* Nov. 22, 1633, the first day of the Octave of Our Lady's Presentation in the Temple. At Cowles, in the Isle of Wight, as previously arranged, two Jesuit Fathers, Andrew White and John Altham, with some lay brothers, came on board. The colonists placed their ships, says Father White, "under the protection of God and the Blessed Virgin Mother, of St. Ignatius, and of the Guardian Angels of Maryland."[12]

Officially, the name of the new colony was a compliment to the Queen of England, Henrietta Maria, though, naturally, in the minds of the Catholics, it recalled Our Lady.[13]

The *Ark* and the *Dove* found their way to Chesapeake Bay, first called by Christian men, "The Bay of the Mother of God." From the Bay, they entered the Potomac River, and reached the territory of Maryland.

On the Feast of the Annunciation, March 25, 1634, the colonists landed on St. Clement's Island, where Mass was said for the first time. Under instructions to keep peace with their Protestant companions, the Catholics, nevertheless, were not halfhearted in their faith. They named their first settlement—for years the center of their colony—St. Mary's City, and the river on which it lay, St. Mary's River.

In 1649, the General Assembly of the Province, most of whom were Catholics, passed the celebrated Toleration Act, thus becoming, in the words of the American historian, Bancroft, "the first in the annals of mankind to make religious freedom the basis of the state."[14]

In future years, Maryland Catholics were to suffer severe persecution and repression from Protestants immigrating into Maryland, but by their whole-hearted espousal of the American Revolution they gradually found favor with their countrymen and re-won their religious liberty; and it was from their number that the future

[12] MacLeod, *op. cit.,* p. 157.
[13] Sargent, *op. cit.,* p. 129.
[14] *C.E.* IX, 757.

leader of Catholicism in the United States, Archbishop Carroll, was to come. To him belongs the distinction of first consecrating the United States, as such, to Our Lady.

### FATHER JOGUES IN NEW YORK

Two years after the founding of Maryland, St. Isaac Jogues was sent from France as a missionary to Canada. He spent six years as a missionary around the Great Lakes where the illustrious Father de Brebeuf and others were laboring. Fathers Jogues and Raymbault penetrated as far west as Sault Saint Marie. Jogues proposed not only to convert the Indians of Lake Superior, but the Sioux who lived at the headwaters of the Mississippi.

God, however, had other plans for Jogues. On Aug. 3, 1642, when the missionary was returning by canoe from Quebec to his western outpost, he was taken prisoner by the savage Mohawk Indians of the Iroquois confederacy, near Three Rivers, on the St. Lawrence River. With him were Brother (St.) Réné Goupil, William Couture, and a party of twenty-three Huron Indians. His captors were the fiercest of the eastern Indian tribes, and the long-time scourge of Cartier and Champlain and the rising colonies of Quebec and Montreal, as well as of their traditional enemies, the Hurons, among whom the missionaries were working.

During a thirteen days' journey to the Indian village of Ossernenon (now Auriesville) on the Mohawk River, about forty miles northwest of Albany, Jogues and his companions were tortured unceasingly for the amusement of their captors. On the way, amidst his horrible torments, Jogues was comforted "by a vision of the glorious Queen of Heaven."[15]

But, "At last," wrote Jogues, "on the Eve of the Assumption of the Blessed Virgin, we arrived at the first village of the Iroquois. And I thank Our Lord Jesus Christ that He thus deigned to grant us a share of his sorrows and His cross, on the day whereon the Christian universe celebrates the triumph of His Sacred Mother taken up into Heaven."[16]

His breviary had long since been taken from him, but he still retained the Little Office of the Blessed Virgin, and made the New

[15] Bancroft's *History of the United States* III, 133, as quoted by MacLeod, *op. cit.*, p. 188.

[16] MacLeod, *op. cit.*, p. 188.

York forests to resound for the first time with the sweet and holy name of Mary.[17]

After Jogues had spent thirteen months in slavery, during which Brother (St.) Réné Goupil was martyred, two Hollanders from Albany negotiated his liberation. He returned to Europe by way of New York City, thus becoming the first priest to visit Manhattan Island.[18]

He returned to Canada in the year 1646, and was sent to his former captors, the Mohawks, to negotiate peace. He was well received by them, and the treaty of peace was concluded.

Returning to Quebec, July 3, 1646, he asked to be sent back to the Mohawks as a missionary. He began his third and last journey to these Indians on Sept. 27, accompanied by a nineteen-year-old layman, (St.) John Lalande.[19]

In the meantime, however, sickness had broken out among the Mohawks and a blight had fallen on their crops, for both of which events they blamed Jogues. They encountered him and Lalande at Lake George, stripped them naked, slashed them with their knives; and on Oct. 8, 1646, having taken them to the village of Ossernenon, they tomahawked and decapitated them, and threw their bodies into the river.[20]

Thus Jogues became the first canonized martyr of America, after having taken over "the state of New York in the names of Jesus and Mary. He had taught its children to say the *Ave Maria* and to chant the *Regina Coeli,* and had consecrated its land to the Immaculate Conception."[21]

[17] *Ibid.,* pp. 189-190.

[18] "So far as is known, the first missionary to enter this region [New York and Pennsylvania] was the Recollect Father Joseph de la Roche de Daillon of the Huron mission in Ontario, who in 1626 made a perilous exploration of the country of the Neuter Nation, adjoining the Iroquois in Western New York." *C.E.* X, 386. "Father Jogues was the first priest to traverse the State of New York; the first to minister within the limits of the Diocese of New York." *Ibid* XI, 20.

[19] Francis Beauchesne Thornton, *Catholic Shrines in the United States and Canada* (New York: Wilfrid Funk, Inc.: 1954), p. 55.

[20] MacLeod, *op. cit.,* p. 191.

[21] Ralph J. Ohlman, O.F.M., *The Immaculate Conception and the United States* (Dayton, Ohio: The Marian Library, University of Dayton), Marian reprint 21.

On the shores of the beautiful river where Jogues and his companions died, two Churches of St. Mary stand today (at Amsterdam and at Little Falls). Not long after his death a chapel known as Our Lady of the Mohawks was erected near the site where Jogues was slain.[22] Several larger chapels were built on the accurately determined site of his martyrdom, at Auriesville, from the year 1885 on. In 1931 a huge amphitheater was built there to seat sixteen thousand pilgrims at this shrine, which bears the name, "Shrine of Our Lady of Martyrs."

Father Jogues' work among these tribes was continued by Fathers Bressani, Poncet, LeMoyne, and de Lamberville.

After Father Joseph Poncet had been captured by the Iroquois from the Onandaga region, near the present city of Syracuse, and had been sent back to Montreal with overtures for peace between them and the French, Fr. Simon LeMoyne volunteered to carry the peace terms, and arrived at Onandaga in the summer of 1654. In the fall of that year, Fathers Joseph Chaumonot and Claude Dablon established the first mission at this Iroquois capital on the Oswego, and in the fall of 1655 they began there the building of St. Mary's Church, the first chapel in which Mass was said in the State of New York. By the Octave of the Virgin's Nativity, 1656, daily devotions to Mary Immaculate were held in this church, known as Our Lady of Ganentaa.[23]

Father Jacques de Lamberville had the distinction of baptizing, on Easter Sunday, 1675, the saintly "Lily of the Mohawks," Catherine Tekawitha, who was born at Ossernenon, the site of Jogues' martyrdom. Some idea of the devotion to Our Lady inculcated in the Indians by these priests can be gathered from its extraordinary manifestations in this holy Indian girl, who, in

[22] MacLeod, *op. cit.*, p. 203. On page 191 MacLeod identifies the site of Jogues' martyrdom as "Tribes Hill" [on the north bank of the Mohawk River] just opposite to the confluence of Schoharie Creek with the Mohawk, an opinion he shared with John Gilmary Shea. Since his time, the site has been more accurately determined, on the south bank, and bears the name of Auriesville. Cf. Thornton, *op. cit.*, p. 57, and *C.E.* II, 111.

[23] MacLeod, *op. cit.*, p. 193. Cf. *C.E.* XI, 20: "St. Mary's, the first rude chapel in which Mass was said in the state of New York, was begun on 18 November 1655 on the banks of the lake where the city of Syracuse now stands by the Jesuit missionaries Fathers Claude Dablon and Pierre Chaumonot."

the midst of carnage, debauchery and idolatrous frenzy, lived a life of remarkable virtue.

"She never spoke of Our Lady without transport," wrote Father Cholenec, her biographer. "She had learned the Litany of the Blessed Virgin by heart and said it every night alone, after the common prayer of the family was ended. She was never without her rosary, which she said many times a day. On Saturdays, and other periods consecrated to the Virgin, she redoubled her austerities and passed the day in the practice of some one virtue of Our Lady, augmenting her fervor on all St. Mary's feasts."[24]

### FATHER DRUILETTES IN MAINE

About the same time that Jogues began his last journey to the Mohawks, Father Gabriel Druilettes was assigned to a mission among the Abenaki (Abenaks) Indians on the Kennebec River, Maine. The earliest Christian mission on the soil of this part of New England was that of Saint-Saveur, begun among the Abenaki in connection with a French post on Mount Desert Island, Maine, by Fr. Pierre Biard and three other Jesuits in 1613, a post shortly thereafter destroyed by the English. In 1619, the Recollects made contact with the Abenaki while serving French fishermen along the coast. Then in 1633 came the Capuchins who, making their headquarters in Nova Scotia, had stations as far south as the Kennebec, the principal one being among the Penobscot Indians at the mouth of the Penobscot River.

But to Fr. Druilettes goes the distinction of establishing at Norridgewock (Indian Old Point) on the Kennebec, the Assumption mission, which for nearly eighty years thereafter held its place as the principal Abenak mission.

Of the Abenaki, McLeod writes:

> Their peculiar characteristics, if we may say peculiar where all were so good, were an intense love for Jesus crucified, and their zeal for the practice of perfect purity in honor of His Immaculate Mother. Among the treasures of the famous cathedral of Our Lady of Chartres, France, you may still see preserved with reverence a band of sea-shell

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[24] Pierre Cholenec, *Lettres édifiantes,* tom. VII, p. 452, as quoted by MacLeod, *op. cit.,* p. 201.

wampum sent by the Abenaki as a token of their love for Our Lady in 1695. The ground is violet and in white letters you may read this inscription: . . . "To the Virgin Mother, her most devoted Abenakis."[25]

The devotion of the women of the tribe to Our Lady caused some confusion among them, because all of the women insisted on being called Mary, in honor of Our Lady.[26]

Fr. Bigot, in his relation of 1665, tells us that the Abenaki solemnly dedicated themselves, individually and as a people, to Our Lady, on the Feast of the Immaculate Conception. Every year on the Feast of the Assumption they marched to the village of Chaudière, bearing in procession the silver statue sent them from Chartres in acknowledgment of their wampum gift to Our Lady. The statue was a copy of the statue *Notre Dame sous terre* of Chartres.

The most noted of the priests who worked among the Abenakis was Fr. Sebastian Rasle, S.J. (Râle, Rasles) who labored among them with the utmost zeal and devotion from 1695 until his cruel death at the hands of raiding parties from New England, Aug. 23, 1724. He built a church for them in addition to two chapels, one of which he dedicated to the Guardian Angel of the tribe, and the other to Mary Immaculate.[27]

The Abenakis suffered many attacks and persecutions from the English Protestants of Massachusetts for their loyalty to their faith, and their loyalty to the French during the French-English struggles.

During the American War of Independence, however, they fought on the side of the American colonists, while making it clear, whenever the occasion demanded, that they would not embrace the faith of the colonists. Thus they remained faithful to the teaching of the French Jesuits, by rosary, crucifix, and earnest prayer, and still do to this day, surviving in two tribes on the Kennebec.

When they lost their French priests after the War of Revolution, they carried the crucifix, formerly borne by Father Rasle, to Bishop Carroll when the latter visited Boston for the first time, and by it demanded a pastor of the true faith. Bishop Carroll sent them the Sulpician François Ciquard about 1785.[28]

[25] MacLeod, *op. cit.*, pp. 168-169.
[26] *Ibid.*, p. 171.
[27] *Ibid.*, p. 178.
[28] *C.E.* X, 386.

### FATHER MARQUETTE AND THE MISSISSIPPI

In the history of this land so often dedicated to her patronage and protection (by France in 1638; by Spain in 1760, as well as by Isaac Jogues, and Archbishop Carroll, and the Sixth Provincial Council of Baltimore, 1846),[29] Our Lady reserved the greatest glory for the most ardent devotee of her Immaculate Conception, Fr. Jacques Marquette.

He was uniquely—to the point of superstition, says Sargent—devoted to the Immaculate Conception of Our Lady.[30]

At age twenty-nine, he arrived in Quebec as a missionary. He assisted Father Druilettes for two years at Three Rivers on the St. Lawrence, and concentrated on learning the Indian language, in which he learned to converse fluently in six different dialects. For eighteen months he assisted Father Dablon at Sault Saint Marie, and then undertook the more difficult task of instructing the tribes at the Mission of the Holy Ghost, on the southwestern shore of Lake Superior, near the present city of Ashland.

Illinois Indians arriving there from the south brought him tidings of a mighty river which flowed through their country, and thence so far away to the south that no one knew into what ocean or gulf it emptied. (From the information given by the visitors, Marquette surmised that it emptied into the Gulf of California.) The Illinois asked Marquette to come and instruct their own people and the other populous tribes living along the banks of the great stream.

On Dec. 8, 1672—the Feast of the Immaculate Conception, as Marquette would well note—he received his mission to go in search of the great river. In the meantime, after reports about the river had reached Quebec, Joliet was sent to join him. With five others, in two birch-bark canoes, they set out on their great adventure.

Wrote Marquette: "We have placed our voyage under the protection of the Virgin Immaculate and have promised her that if she obtained for us the grace of discovering the great river, I would give it the name of Conception, as I would also to the first mission I should establish among these new nations."[31]

[29] Cf. footnotes supra, 4, 8, 21, 9, 10.

[30] Sargent, *op. cit.*, p. 87.

[31] Jacques Marquette, *Recit de Voyages et des Descouvertes de P. Jacques Marquette,* c. II, as quoted by MacLeod, *op. cit.*, p. 50.

Starting from the Island of Saint Ignace in the Mackinac Straits, the route they followed took them through Lake Michigan to Green Bay, up the Fox River, and thence by a short portage to the Wisconsin River. When they reached the Wisconsin they began a new daily devotion to the Virgin Immaculate, and, says Marquette, "by special prayers we placed under her protection the success of our voyage and ourselves."[32]

After seven days they entered the Mississippi, June 17, 1763, and Marquette named it the Immaculate Conception. The sailed down the river to the mouth of the Arkansas River. Here, when they were attacked by hostile Indians, says Marquette, "we had recourse to our patroness and guide, the Virgin Immaculate, and we had great need of her assistance, for the savages were urging each other to the slaughter by fierce and continued cries."[33]

Having learned with certainty from the Indians that the river upon which they were navigating flowed into the Gulf of Mexico, and having learned from their beads and firearms that the Indians had been in touch with the Spaniards—from whom Marquette feared imprisonment—the party turned back. They returned by way of the Illinois River, through the area where Chicago now stands, and thence by Lake Michigan to Green Bay. Here Marquette remained, while Joliet headed for Quebec with news of the discovery.

Marquette's voyage of nearly three thousand miles had exhausted him. After recuperating at De Pere for thirteen months, he retraced his steps in the direction of the Mississippi to found a new mission among the tribe of the Kaskasias whom he had encountered in returning from his journey of discovery. Exhausted as he was, he felt that his end was fast approaching, and after three weeks among this Indian tribe, where he founded the long-lived Immaculate Conception mission, he decided to head homeward to the Mackinac Straits. Coasting along the eastern shore of Lake Michigan, he reached the mouth of a small stream near the present city of Ludington, Michigan, where, after asking to be carried ashore, he died. His bones were later carried to the chapel of St. Ignace.

Much has been written, and could be written about Marquette's devotion to Mary Immaculate. From the age of nine he had fasted

[32] *Ibid.*, c. II, as quoted by MacLeod, p. 50.
[33] *Ibid.*, c. VIII, as quoted by MacLeod, p. 52.

Saturdays in her honor. And in his later youth he had invented a special series of prayers which he called "The Crown of the Immaculate Conception," and this he recited daily: "Hail, Daughter of God the Father, hail Mother of God the Son, hail Spouse of the Holy Ghost, hail temple of the Persons of the Trinity, by your holy virginity and your Immaculate Conception, make clean my heart and body."[34]

For some months before his death, he recited with two companions a special prayer in honor of the Immaculate Conception.

"So tender a devotion to the Mother of God," says John Gilmary Shea, "deserves some special grace, and she accordingly granted him the favor he had always asked, to die upon a Saturday, and his two companions had no doubt that she appeared to him at the hour of his death, when, after pronouncing the names of Jesus and Mary, he suddenly raised his eyes above the crucifix, fixing them upon an object which he regarded with such pleasure and joy that it lit up his countenance, and they [his companions] from that moment believed that he had surrendered his soul into the hands of his mother."[35]

### BISHOP CARROLL AND THE UNITED STATES

John Carroll became a Bishop-elect in the year 1789, the year the United States Constitution became effective. Chronologically, therefore, his episcopacy does not belong to the Colonial times. However, we include him here because he lived fifty-four years of his life in the Colonial times of the U.S.A., and he was the foremost flowering of Catholic colonial stock.

Born in Upper Marlboro, Maryland, he was educated for the most part at St. Omer's College in French Flanders, and in 1753 he became a Jesuit there, taking his philosophy and theology studies at Liège. He was ordained a priest at the age of thirty-four.

Four years after his ordination, the Society of Jesus was suppressed. He returned to his home in Maryland and there exercised his ministry at a time when discriminatory laws against Catholics had eliminated all public Catholic churches. He was active in fur-

[34] Sargent, *op. cit.*, p. 87.

[35] John Gilmary Shea, *Discovery and Exploration of the Mississippi*, p. 64, as quoted by MacLeod, *op. cit.*, pp. 58-59.

thering the cause of the American Revolution and made friends among the greatest of its leaders. His fellow-priests, former Jesuits, nominated him as superior, and in June, 1784, the Pope made him superior of the missions in the original thirteen United States, with the title of Prefect Apostolic.

Pope Pius VI appointed him Bishop Nov. 6, 1789. Significantly, his consecration took place Aug. 15, the Feast of the Assumption, 1790, in the chapel of Lulworth Castle, England.

One of the first things that Bishop Carroll did when he returned to his diocese, the United States, was to order as a regular thing the recitation of the Litany of Our Lady before the celebration of High Mass. In his first sermon to the people as bishop he insisted on the devotion of all his people to Our Lady.[36]

Bishop Carroll's flock in 1790 has been estimated at thirty-six thousand souls, of whom thirty thousand were near him in Maryland. The others included the Germans of Pennsylvania, and the French in the region west of the mountains in old upper Louisiana.[37]

Carroll's first journey as Bishop took him to Boston, to settle some difficulties with priests residing there. Arriving there in 1791 he had the pleasant surprise of meeting delegates of the Abenaki Indians from Maine, who, as we saw earlier, presented Father Rasle's crucifix to him and asked for a priest for their tribe. The Sulpician François Ciquard joined them soon afterwards.

Bishop Carroll had many great problems of administration among established Catholics in Boston, Philadelphia, Baltimore, New York and Charleston.

But the ill wind of the French Revolution blew good in his direction in the coming of a number of French priests. Particularly important was the coming of the Company of St. Sulpice, noted in France and Canada for their devotion to Mary. In Baltimore in 1791 they started the nucleus of St. Mary's College, and of St. Mary's seminary; and in 1808 they founded St. Mary's College at Emmitsburg.[38]

[36] Sargent, *op. cit.*, pp. 143, 150.

[37] *Ibid.*, p. 145.

[38] With his fellow ex-Jesuits of Maryland, Carroll founded Georgetown College in 1789. This college had a thriving sodality of the Blessed Virgin

One of the greatest windfalls experienced at this time by Bishop Carroll was the entrance into St. Mary's seminary of the Russian prince convert Demetrius Augustus Gallitzin. Ordained by Bishop Carroll in 1795, Gallitzin chose, as his missionary field, with the Bishop's consent, an enormous district in Western Maryland, Virginia, and Pennsylvania.

Later settling in what is now Cambria County, Pennsylvania, on land given to Bishop Carroll by Captain Michael McGuire, a Revolutionary officer of Maryland, he added to the land by purchase, out of his own considerable resources, and formed a settlement which he named Loretto in honor of Our Lady of Loretto, Italy. He commenced his colony with twelve heads of families and left behind him when he died six thousand devotees of Mary.

Father Gallitzin, distinguished in many and great ways as a pioneer and priest, was above all distinguished for his "tender and lively devotion to the Blessed Virgin, and he lost no opportunity of extolling her virtues. He recited her Rosary every evening. He placed the Church where he said Mass under the patronage of the ever-glorious Virgin. It was in her honor and to place his people under her patronage that he gave the name Loretto to the town he founded. . . ."[39]

Coevally with Bishop Carroll's consecration, the daughters of Our Lady of Mt. Carmel had taken up their residence at Port Tobacco, Maryland. Other servants of Mary came to Bishop Carroll's aid. From Ireland came Alice Lalor to be the foundress of the Visitation nuns in the District of Columbia. Elizabeth Seton, a young widow of New York, and a convert, founded the Sisters of Charity. Another order of nuns was the Sisters of Loretto in Kentucky, deriving from Maryland families, and having for its motto, "Love Mary, your loving Mother, sorrowing at the foot of the cross."[40]

In 1815 Bishop Carroll was on his deathbed. His diocese was now an archbishopric, with the four suffragan sees: Boston, New York, Philadelphia, Bardstown. His three million square miles

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as early as 1810, the oldest in the U. S. *Catalogue of the College of Arts and Sciences, Georgetown University, Washington, D. C.* 1957-'58, p. 95.

[39] MacLeod, *op. cit.*, p. 236.

[40] Sargent, *op. cit.*, p. 166.

had doubled: "The Catholic Church in the United States now included West Louisiana and Florida. In that territory there were now almost a hundred priests. The number of Catholics was over two hundred thousand, seven times what they had been twenty-five years before. His achievement had been one of the most astounding in the annals of our country, not among those merely of churchmen, but of all men."

Yet, as he lay on his deathbed, the Bishop said: "Of those things that give me most consolation at the present moment is that I have always [been] attached to the practice of devotion to the Blessed Virgin, that I have established it among the people under my care, and placed my diocese under her protection."[41]

* * * * *

In Washington, District of Columbia, two sovereignties have built two capitols. Our continent-conquering forefathers have built our glorious capitol there; and our Catholic ecclesiastical fathers have erected our spiritual capitol there, on the campus of The Catholic University of America, in the glorious National Shrine of the Immaculate Conception. The cornerstone of this shrine, which contains a chapel in honor of Our Lady of Lourdes, was laid by a great prelate and patriot, Cardinal Gibbons, in Sept. 1920. Magnificent in its beauty and grandeur, the Shrine is now nearing completion. May Mary, conceived without sin, grace this beautiful symbol of her sovereignty with her presence, and from there reign as Queen over our blessed land, the land of the Immaculate Conception!

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[41] *Ibid.*, pp. 166-167; *C.E.* III, 383.

# "EKKLESIA" AND THE SEPTUAGINT

In attempting to trace out the historical meaning of the word "church," we are led back first of all to the equivalent terms of the Greek-speaking world in which the New Testament took its rise. The Greek word *"ekklesia"* could have been adopted from either the secular or the religious use of the word, but it seems that it was from the religious usage of the Hebrews that the early Christians borrowed the term. Among the Greeks, the word *"ekklesia"* indicated primarily the meeting of the citizens, an elite with the right to vote on public affairs.[1] By way of extension, this term also came to mean any assembly of people; it is in this sense that the riotous crowd of Ephesians is described as an *"ekklesia"* in the Acts of the Apostles,[2] in contradistinction to the "lawful assembly" in which the town clerk urged that the matter be settled.[3]

The citizens were "called together" for this special assembly; the Greek word itself is derived from the verb *"kalein"*: to call. Thus it carried with it the notion of the actual gathering-together of the citizens in one place; it did not imply the more abstract notion of the "city" itself, which was made up of the citizens—the *"polis."* The term was not used, however, to designate a gathering of the Greeks precisely for the performance of the acts of worship proper to their pagan religion; it was simply political or secular in meaning.[4]

If we turn to the Greek translation of the Old Testament, we find that in the Septuagint the word *"ekklesia"* appears some ninety-six times. In seventy-one of these instances, it represents a translation of the Hebrew word *"qahal,"* or one of its forms; in only one instance does it stand for a different Hebrew word. In

[1] Cf. Arndt-Gingrich, *A Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 1957); *Oxford Dictionary* (edited by McKenzie-Jones) (Oxford: Clarendon Press, 1940).

[2] Acts 19:32.

[3] Acts 19:39.

[4] Cf. Karl Ludwig Schmidt, *The Church* (translated from Kittel, *Theologisches Wörterburch zum Neuen Testament* by J. R. Coates) (London: Adam and Charles Black, 1957), p. 24; Michael Schmaus, *Katholische Dogmatik* (Munich: Max Hueber, 1958), III, Part I, 27.

the remaining instances, there is no Hebrew equivalent, since they are found in the book of Judith, Ecclesiasticus and First Machabees, for which we have no complete Hebrew texts.[5]

From a consideration of these seventy-one texts in which *"ekklesia"* appears as a translation of the word *"qahal,"* we can gain some insight into the special meaning of the word at that time. The Hebrew *"qahal"* actually appears many more times in the Old Testament, and the Septuagint translates it not only by *"ekklesia"* but by a number of other words as well.

The question that we would pose to ourselves, then, is this: Was there any special reason for choosing to translate *"qahal"* by *"ekklesia"* in seventy-one instances, rather than one of the words used in other cases? Was this purely arbitrary, or was there some special meaning attached to the word that would bring the translators of the Septuagint to make use of it in special cases in preference to other words which also meant "assembly"?

In a general way we may answer that there *was* a special meaning attached to the term at that time, and that this had something to do with its choice. If we group together the instances in which *"qahal"* is translated by *"ekklesia,"* we may note a certain common note that runs through them all. As Emil Schürer has pointed out, when the word *"ekklesia"* appears, the "assembly" under consideration is almost always a community gathered together for some noble purpose, something that dealt with the affairs of God and His chosen people acting on their best religious behavior.[6] This is not always true of the other words by which the Hebrew *"qahal"* is translated in the Septuagint.

A closer look at the use of the word *"ekklesia"* in the Greek Old Testament will bear out this conclusion. When the translator makes use of this term, it is almost invariably in a context in which the sacred writer is speaking of the people of Israel as gathered together to celebrate some feast, or to read the Law of Moses, or to discuss some problem that pertains to them precisely as God's chosen ones. In certain instances, the word seems to indicate the entire community of Israel insofar as it has been gathered together

[5] Cf. Edwin Hatch and Henry A. Redpath, *A Concordance to the Septuagint* (Oxford: Clarendon Press, 1897), I, 433.

[6] Cf. Emil Schürer, *Geschichte des jüdischen Volkes in Zeitalter Jesu Christi* (Leipzig: Hinrichs, 1907), II, 504-5, note 11.

by God as "His" people; this would seem, in fact, to be the basic distinguishing note in almost every text in which *"ekklesia"* appears.

In Deuteronomy, for example, we find that the day on which God gave the Law to the people of Israel is especially described as "the day of the assembly *(ekklesia)*."[7] This was a special day, singled out from all the rest. When Joshua later read the Law of Moses, he read it aloud "to the entire community *(ekklesia)*."[8] Later when Esdras was to read the Law to the people after the Babylonian captivity, he brought the Law "before the multitude *(ekklesia)* of men and women, and all that could understand."[9]

So also, when speaking of the requirements for belonging to the people of God, Deuteronomy notes that certain individuals will not be admitted "into the community *(ekklesia)* of the Lord."[10] In attempting to re-establish the Hebrews as a separate race, the "people of God," Ezra warned the returning captives that if they did not assemble in Jerusalem within three days, they would be "cast out of the company *(ekklesia)* of them that were returned from captivity."[11] They would, in other words, be no longer admitted into the chosen people of God, the *"ekklesia Jahweh."*

When they realized that they could not bring about all these reforms in one day, the suggestion was made that "rulers be appointed in all the multitude *(ekklesia),"* or, more properly: "Let our leaders represent all the people *(ekklesia)*."[12] Thus a committee was formed that would represent the entire assembly in bringing about the removal of foreign wives from the people of God.

In general, all of these Hebrews who returned from captivity are the special people of the Lord: the nation as a "chosen race," set apart from others. Even those who did not know their proper genealogy are included in the "assembly" of the people when a census was taken up after the return from captivity;[13] they were

[7] Deut. 4:10; 9:10; 18:16.
[8] Jos. 8:35.
[9] Neh. 8:2.
[10] Deut. 23:1, 2, 3, 9.
[11] Ezra 10:12.
[12] Ezra 10:14. Cf. *A Catholic Commentary on Holy Scripture* (London: Nelson and Sons, 1953), col. 249 g.
[13] Ezra 2:64. (Also: Neh. 7:66).

still, by birth, God's elect. When they heard, furthermore, that, according to the Law of Moses, the "Ammonites and the Moabites should not come into the church *(ekklesia)* of God forever," they separated every stranger from Israel.[14] In similar fashion, the Lamentations of Jeremiah make note of the fact that the Gentiles should not enter into the "church *(ekklesia)*" of God: His chosen people.[15] And the prophet Micah warns the people of Israel that if they are unfaithful to God, they will be punished, and there will be no one left to seek a plot of land "in the assembly *(ekklesia)* of the Lord," i.e., the people of God in the Promised Land.[16]

The Old Testament also speaks frequently of the Israelites as the assembly "of the Lord" or "of God." If it actually does so at all, it is in connection with this phrase that the word *"ekklesia"* (as well as *"synagoge"*) would tend to assume the role of a technical term: the *"qahal Jahweh."* It lays special emphasis upon the intimate relationship between this "people" and the God who promised: "I will be your God, and you will be my people."[17] Even when the term "Israel" or "Judah" or "of the faithful" is added to describe the assembly, this special relationship is still implied.[18] Thus when Moses recited his Canticle, it was "for the whole assembly of Israel *(ekklesia Israel)* to hear."[19] The Law of Moses had also stated that there be no strangers in the "assembly of God";[20] and Micah spoke of the "assembly of the Lord,"[21] while Psalm 149 speaks of praising God in the "assembly of the faithful."[22] We need not emphasize overmuch, however, the use of these phrases as technical terms, accepted as such by the Old Testament writers.

[14] Neh. 13:1.
[15] Lam. 1:10.
[16] Micah 2:5.
[17] Lev. 26:12.
[18] Cf. Schmidt, *op. cit.*, pp. 51-6. In I Sam. 19:20 we find the word *"ekklesia"* used to refer to the "company of prophets." This may be an exception, but on the other hand, it has a definite religious significance that the Septuagint translator may have noted. This was a special group within the chosen race; their work of prophecy came to them from God, but it was destined to affect all the people.
[19] Deut. 31:30.
[20] Neh. 13:1.
[21] Micah 2:5.
[22] Ps. 149:1.

Often, when *"ekklesia"* is used, it indicates the chosen people of God gathered together for some special purpose, and not simply insofar as they have been gathered together as a nation under the call of God. It would refer to some gathering of a more extraordinary nature. The verb form *"ekklesiazein"* may carry with it this note in the Septuagint. Moses is told by God to "assemble *(ekklesiason)* the entire community at the entrance of the Meeting Tent," for the ordination of Aaron and his sons.[23] The same word is used when the people are to be "called together" at Horeb to hear the Law of God,[24] and when David assembled all Israel to bring back the Ark of God from Cariathiarim.[25]

In this manner, all the Israelites were gathered together in solemn session to perform certain judicial acts which pertained to the assembly as the people of God. Thus the faithful were called together at Maspha to discuss the crime at Gabaa: "The leaders of all the people and all the tribesmen of Israel . . . presented themselves in the assembly *(ekklesia)* of the people of God."[26] When the rich were oppressing the poor, Ezra gathered together a great assembly *(ekklesia)* against them, and the whole assembly ratified by their "Amen" that which was decided.[27] When the prophet Obed came out to challenge the faithless soldiers of Achaz, the soldiers left what spoils they had taken "before the princes and all the multitude *(ekklesia)* that had come to meet them."[28] And the Book of Proverbs warns against breaking the Law of God by adultery, lest one come to utter ruin, "condemned by the public assembly *(ekklesia)*."[29]

[23] Lev. 8:3. In this particular text, we find both *"ekklesia"* and *"synagoge"* used; the "community" which is summoned is, in the Greek, the *"synagoge."* It is one indication of the synonymous use of these two words.

[24] Deut. 4:10.

[25] I Chr. 13:5. (Also Deut. 31:12, 28; Num. 20:8.)

[26] Judg. 20:2. (Judg. 21:5, 8 also uses *"ekklesia"* to refer to this same assembly.)

[27] Neh. 5:7, 13.

[28] II Chr. 28:14.

[29] Prov. 5:14. (Again we have here an instance of the similarity of meaning between *"ekklesia"* and *"synagoge."* They are both used in the same passage in apposition to one another, as translations of *"qahal"* and *"edhah."* The choice of *"ekklesia"* for *"qahal,"* however, is illuminating in the light of the consistent use of *"ekklesia"* in this manner. In the English, the two words are translated: "the public assembly," making one an adjective.

When David wished to bring back the Ark, he also consulted with the "assembly *(ekklesia)* of Israel," and the people agreed to bring this about.[30] And when, towards the end of his life, David called the people together, he gave his final instructions "before all the assembly *(ekklesia)* of Israel."[31]

In a special fashion, the *"ekklesia"* is described in the Septuagint as the people of God gathered for special religious purposes. When Solomon dedicated the temple he had built, "all the assembly *(ekklesia)* of Israel" stood by him.[32] And he stood before the altar in the sight of the "assembly of Israel," and offered up his prayer,[33] and when he finished praying, Solomon rose from the ground where he had been kneeling, and "blessed all the assembly *(ekklesia)* of Israel."[34] The entire people, "a great multitude *(ekklesia),"* then continued in the celebration of the feast together with Solomon for seven days.[35]

Previously, Solomon had gone "with all the multitude *(ekklesia)"* to offer sacrifice at Gabaon.[36] Other leaders would be described as performing similar religious functions together with the whole community. Josaphat "stood in the midst of the assembly *(ekklesia)* of Judah and Jerusalem, in the house of the Lord before the new court,"[37] and prayed to God for help for His chosen people. And the spirit of the Lord came upon Jahaziel "in the midst of the multitude *(ekklesia),"* and through him, God gave His response.[38] Joiada also gathered the "multitude *(ekklesia)"* into the temple to prepare for the anointing of Joas.[39]

Under Ezechias' restoration of the ancient religion, the "whole multitude *(ekklesia)"* gathered with him in the temple to offer up expiatory sacrifices,[40] and later the faithful of Israel and Judah

[30] I Chr. 13:2, 4.
[31] I Chr. 28:8; 29:1, 10, 20.
[32] I Kings 8:14.
[33] I Kings 8:22.
[34] I Kings 8:55.
[35] I Kings 8:65. (Also II Chr. 6:3, 12, 13; 7:8.)
[36] II Chr. 1:3, 5.
[37] II Chr. 20:5.
[38] II Chr. 20:14.
[39] II Chr. 23:3.
[40] II Chr. 29:23, 28, 31, 32.

joined with the "assembly *(ekklesia)* of Jerusalem"[41] to celebrate the feast of the Passover, the remaining few in the nation who had not turned entirely from God: "And many people came together in Jerusalem . . . a very great assembly *(ekklesia)*."[42]

So also when Ezra was praying before the temple, a "great assembly *(ekklesia)* of men and women and children" joined with him;[43] and the "assembly *(ekklesia)* of them that were returned from the captivity" came to celebrate the Feast of Tabernacles with him.[44] It marked the return of the chosen people of God to the practices of their forefathers: "for since the days of Josue the son of Nun the children of Israel had not done so, until that day; and there was exceeding great joy."[45] The prophet Joel also ordered the faithful to sanctify a fast, to call a solemn assembly and "sanctify the church *(ekklesia)*."[46]

Finally, in the Psalms we are often faced with a translation of *"qahal"* in which the word *"ekklesia"* will represent the people of Israel gathered together for religious purposes: "In the midst of the assembly *(ekklesia)* I will praise you";[47] "I will give you thanks in the vast assembly";[48] "Sing to the Lord a new song of praise in the assembly of the faithful."[49]

Hence it appears that in the Septuagint the word *"ekklesia"* signifies a special, elite group: the chosen people of God. It designates them very often as assembled precisely as the "people of God," to attend to some extraordinary task: one of judgment, the

[41] II Chr. 30:2.

[42] II Chr. 30:13. (Also II Chr. 30:4, 17, 23, 24, 25.)

[43] Ezra 10:1.

[44] Neh. 8:17.

[45] Neh. 8:17.

[46] Joel 2:16. The construction here is interesting. The prophet writes: "Gather together *(synagagete)* the people; sanctify the church *(ekklesian)*, assemble the ancients, gather together *(synagagete)* the little ones. . . ." Both *"ekklesia"* and *"synagoge"* appear in some form.

[47] Ps. 21:23, 26. Note that in v. 17, the "band" of evil-doers is translated by *"synagoge."* This type of use is common enough with this word. In Ps. 25:5, however, we may note a similar use of the word *"ekklesia":* "I hate the assembly *(ekklesia)* of evil-doers." This is an obvious exception to the general use of *"ekklesia"* in the Septuagint. The word, however, had not become entirely limited in meaning at that time.

[48] Ps. 34:18.

[49] Ps. 149:1. (Also Ps. 39:10; 88:6; 106:32.)

reading of the Law, the exercise of worship. There are other passages, however, where the word *"ekklesia"* seems to designate the people as a nation, a chosen congregation; but there is always this notion of an elite. The "assembly" is occupied with the affairs of God, with His rules for membership, or with more secular affairs insofar as they concern this chosen race.

This special meaning of *"ekklesia"* is brought out by a comparison with other words which are also used as a translation for *"qahal"*; chief among these is the word *"synagoge,"* which attracts us because of its importance in other contexts. *"Synagoge"* appears some 215 times in the Septuagint; it is derived from twenty-one Hebrew terms and fifteen roots. In 111 instances, it is a translation of the word *"edhah"*; in thirty-five cases, it is a translation of *"qahal."*[50] In certain instances, *"synagoge"* is used in the very same way as *"ekklesia"*; it represents the chosen people of God, either as a nation or as gathered together for some solemn purpose.[51] Schmidt would thus conclude that the two "have more or less the same meaning."[52] This would seem to be only partially true. The distinguishing mark is that while they can be synonymous, *"synagoge"* can also be used to designate an "assembly" that is rarely described as *"ekklesia"* in the Septuagint, a "gathering" which is not specifically religious and does not pertain to the "people of God" as such. The word *"ekklesia"* limits the meaning of *"qahal"* far more than does *"synagoge."*

Thus *"synagoge"* is wider in extent than *"ekklesia."* The armies of Nabuchadonoser are described as a "host *(synagoge)* of many soldiers";[53] the army of Gog is described in the same fashion as a "great company *(synagoge)*."[54] The Book of Leviticus, when

[50] Cf. A. Medebielle, "Église," in *Supplèment au dictionnaire de la Bible* (1934) XII, col. 487-514; and Hatch, *op. cit.*, II, 1309.

[51] E. g. Deut. 5:22: "the assembly *(synagoge)* on the mountain" when the Law was given; Num. 10:7: "in calling forth an assembly *(synagoge)* the silver trumpets are to be blown"; Ps. 39:10: "I announced your justice in the vast assembly *(synagoge)*," etc.

[52] Schmidt, *op. cit.*, p. 53.

[53] Ezech. 26:7.

[54] Ezech. 38:4, 7, 13, 15. Cf. also the multitude *(synagoge)* of merchants and warriors from Tyre: Ezech. 27:27, 34; the multitude of slain men of Assur: Ezech. 32:22, 23; the multitude *(synagoge)* of bulls: Ps. 67:31. In one instance (I Sam. 17:47), the word *"ekklesia"* is also used to refer to

speaking of the Israelites as sinners rather than faithful servants of God, describes them as a *"synagoge"*: "If the whole community of Israel . . . does something that the Lord has forbidden . . . the community *(synagoge)* shall present a young bull as a sin offering."[55]

The Book of Numbers speaks of the community *(synagoge)* of Israel which rose up in rebellion against Moses and Aaron,[56] Psalm Twenty-one speaks of the "band *(synagoge)* of evil-doers."[57] These are people who represent the Israelites at their worst, or foreigners, or the enemies of the people of God. *"Ekklesia"* is hardly ever used in the Septuagint to describe such "assemblies."

The Septuagint thus reflects a *religious* note that was added to the more civil meaning of *"ekklesia"* current among the Greeks. There is, moreover, a note of *universality:* the whole nation, called by God, set apart from others; hence a note of *exclusiveness* as well.

Like *"ekklesia"* and *"synagoge,"* the Hebrew word *"qahal"* had much the same general meaning; it meant basically a "gathering." All of these words would imply either (a) the group which was engaged in "coming together," here and now; or (b) this group which, having been summoned, was now actually "together." Generally there are shades of both notions in the actual usage.

With the passing of time, the two Greek words became more and more determined. *"Synagoge"* was to become associated more with the *local* community, the community as it really existed, with all its faults, its rebelliousness, its infidelity; in time, it would eventually be associated with the "building," the "synagogue" in which the local community conducted its worship. It became a word rarely used by the early Christians.[58]

On the other hand, the word *"ekklesia"* would infer more and more the chosen community as an *ideal:* a people called by God in

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an army: the "assembly" of those with David when he went forth to meet Goliath. Yet even this is not necessarily an exception, since it is the army of God's people, and David speaks of this "assembly" more as of the chosen people than an army: "And all this assembly *(ekklesia)* shall know that the Lord saveth not with sword and spear, for it is his battle, and he will deliver you into our hands."

[55] Lev. 4:13, 14, 21; 16:17.

[56] Num. 20:6, 10, 12.

[57] Ps. 21:17.

[58] Cf. James 2:2.

a special way to belong to Him as no others. It was because of this more religious and universal significance of *"ekklesia"* that it would evidently appear a more fitting term to describe the community of Christ in the New Testament, and thus became a central word in the Christian vocabulary.

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FIFTY YEARS AGO

The leading article in *The American Ecclesiastical Review* for December, 1908, contributed by Fr. J. R. Fryar, of England, is entitled "Some Social Customs of the Old English Christmas." The author gives an interesting account of the games, the food and drink, the songs, the decorations, etc., that were the customary accessories of Christmastide in old England. . . . Fr. J. W. Currier, concluding his series on "Modernism in the Past Year," states that it would be impossible to enumerate all the books on Modernism, either for or against this movement, that had recently been published. . . . Fr. M. Martin, S.J., of St. Louis University, begins a series of articles explaining the recent Apostolic Constitution *Sapienti consilio,* reorganizing the Roman Curia. . . . Mr. H. P. Russell, of England, contributes an article entitled "The Pan-Anglican and International Eucharistic Congresses." The former assembly of Anglican bishops, as well as the Catholic International Eucharistic Congress, had been held in London in 1908. Speaking of the Anglican meeting, Mr. Russell remarks: "The fear of controversy among themselves in relation to a doctrine which unites the Catholic world in the sacramental bond of peace is precisely the significance of a silence conspicuous by contrast with the deliberations of the Eucharistic Congress." . . . Canon Sheehan contributes three more chapters of his novel *The Blindness of the Reverend Doctor Gray.* . . . Fr. J. T. McNicholas treats of "The Need of American Priests for the Italian Missions." He suggests that the best way to care for the many Italian immigrants in the United States is to assign to this work priests of American birth, who will first be prepared for the work by a period of residence in Italy. . . . An anonymous correspondent pleads for the exact observance of the papal directive that church choirs be composed of male members only, when this is possible. . . . It is stated that "in imported sweet wines there is frequently, if not generally, danger that the wine has been fortified by the addition of foreign substances which ought not be in altar wines."

# THE VINCENTIAN HOMILETIC TRADITION

## III

In the Catholic Revival in France in the seventeenth century, Saint Vincent de Paul was only one of many whose example in the pulpit and teaching in the seminaries brought about a renewal of the apostolic spirit in preaching. Mention has already been made of Saint Francis de Sales and of Cardinal Bérulle's Oratorians, and the exemplary preaching of Saint John Eudes (1601-1680) filled half a century and made him a model for the seminaries he founded.[1] The example of Saint Lawrence of Brindisi (1559-1619) did credit to the Franciscans throughout Europe, and Saint Robert Bellarmine did not hesitate to compare another Capuchin, Jerome of Narni, with the Apostle Paul himself.[2] The Jesuits also had produced many apostolic preachers, among whom Saint Francis Regis (1597-1640) was a contemporary and in many ways a counterpart of Saint Vincent de Paul.[3] If it were only the example of some good preachers, then, which was needed to disconcert the pulpit essayists and exhibitionists of the day, that example was not lacking.

On the other hand, if zeal for sound homiletic training were the only need, the appearance of the *Orator Christianus* of Charles Regius in 1612 at Rome and the letter of Father Claudius Acquaviva in 1613 are evidence that the Jesuits had such zeal.[4] That the Dominicans had it as well can be seen in principle from their General Chaper in Rome in 1612, which urged the Master General

[1] Cf. André Pioger, *Un orateur de l'école française, Saint Jean Eudes* (Paris: Bloud et Gay, 1940).

[2] Cf. Anscar Zawart, O.M.Cap., "The History of Franciscan Preaching and of Franciscan Preachers (1209-1927)," *Report of the Ninth Annual Meeting, The Franciscan Educational Conference,* Vol. IX (September, 1927), No. 9, pp. 448 ff., 455. This rich mine of homiletic history is now sold by the Franciscan Herald Press, 1434 W. 51 St., Chicago, Ill.

[3] Cf. George Guitton, S.J., *Saint Jean François Régis* (Paris: Editions Spes, 1941), pp. 69 ff., 134-141.

[4] "Epistola R. P. G. Claudii Aquavivae, ad Provinciales Societatis, monita complectens formandis concionatoribus accomodata. Romae xxxviii Maii MDCXIII." Published in De Baudry, *Le guide de ceux qui annoncent la parole de Dieu* (Chambery, 1829), pp. 261-273. Among holdings of Jesuit

to set up special training courses for preachers in larger houses of all Dominican provinces.[5] Furthermore, as we have seen, there had been a sufficient supply of suitable homiletic manuals available for such courses since the years immediately following the Council of Trent.[6]

If, then, good example, good manuals, and zeal for instruction were the only necessary elements for a general reform of preaching in France in the early seventeenth century, these elements were abundantly present. But it seems often to be with the crystallization of religious reforms as it is with the chemical process itself. The necessary elements may be all present in solution even to the saturation point, but they do not crystallize until they find some nucleus around which to form. In the homiletic renewal of seventeenth century France, the seed crystal was the *Little Method* of Saint Vincent de Paul.

There are many reasons why this was so. One important reason was that the *Little Method* was simplicity itself. Saint Vincent could explain its essentials in an hour, and his successor, Father Almeras, could summarize it in a circular letter. Any preacher who heard of it, even if he did not wish to adopt it, could immediately understand what it was. In any reform, such simplicity of program is a great advantage. How great it was in this case can be judged by examining the way in which others at that time stated the principles of a reform of sacred eloquence. There could be no greater contrast, for example, than between the description of the *Little Method* by Saint Vincent in his conference or the summary of it by Father Almeras in his letter and the labored utterance of Nicolas Caussin's *De Forma et Charactere Sacrae Eloquentiae.*[7]

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Novitiate, St. Andrew-on-Hudson, Poughkeepsie, N. Y.—French translation of Acquaviva's letter in *Lettres choisies des généraux aux pères et frères de la compagnie de Jésus* (Lyon, 1878), pp. 204-223. Among holdings of Woodstock College, Woodstock, Md.

[5] *Acta Capitulorum Generalium Ordinis Praedicatorum* (Rome, 1902), Vol. VI, p. 200.

[6] Cf. "Homiletic Theory in the Late Sixteenth Century," *The American Ecclesiastical Review*, CXXXVIII, 5 (May, 1958), 316-332. For the name Gilbert on p. 330 read Gibert.

[7] Nicolai Caussini Trecensis e. Societ. Jesu, *De Eloquentia sacra et humana, libri* XVI (LaFlêche, under title *Eloquentiae sacrae et humanae*

The simplicity of the *Little Method,* however, was not by any means the only reason for its success. With his genius for practical measures, Saint Vincent made the most of the three chief means he had at hand for publicizing and popularizing it. Through the Tuesday Conference he trained the elite of the French clergy, among whom were many future bishops, in the *Little Method.* With their aid, in turn, he made it known to the majority of candidates for Holy Orders, who made his Retreat for Ordinands. Finally, he gave to the *Little Method* an enduring vitality by grafting it into the living rule and tradition of the Congregation of the Mission, which would always be nourished at the roots by the practical needs of its work among the poor.[8]

The Tuesday Conference took its name from the day of the week on which a dedicated group of secular clergy were accustomed to gather as guests of the Vincentians to discuss the priestly vocation and the means of carrying out their duties in the most exemplary fashion. Founded in 1633 and lasting until the French Revolution, this Conference was not unlike the Third Order of the Dominicans and Franciscans, inasmuch as it gave to its members, who were carefully screened before admission, a rule of life and a periodic assembly. Furthermore, the superior general of the

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*parallela,* 1619; Paris, 1623, 1627, 1630; Lyons, 1643, 1651, etc.). Editions are found at Widener Library, Harvard; Seminary of St. Charles Borromeo, Overbrook, Pa.; and St. Andrew-on-Hudson, Poughkeepsie, N. Y.—The fifteenth book, *De forma et charactere sacrae eloquentiae,* and the sixteenth, *Chrysostomus sive idea,* are filled with statements of homiletic principles which in themselves would have formed a solid foundation for reform in the seventeenth century. The seventy-four tightly printed columns of the fifteenth book (7th ed.; Lyons, 1651, pp. 928-965), and the ninety-two columns of the sixteenth book (pp. 965-1011), express the noblest ideals and attack the generation of declaimers who had turned the French pulpit into a theatrical stage, etc. But to at least one reader, Caussin seems to defeat himself by exhibiting, in the act of stating the abuses, the preoccupation with literary style and the other traits from which the abuses arose.

[8] For a definitive account of the Tuesday Conference, Retreats for Ordinands, and foundation of the Congregation of the Mission, cf. Pierre Coste, C.M., *The Life and Works of Saint Vincent de Paul* (translated by Joseph Leonard) (3 vols.; Westminster, Md.: Newman, 1952). See especially Vol. II, chap. xxviii, "The Tuesday Conferences"; chap. xxix, "Retreats for Ordinands"; chap. xxx, "Seminaries"; chap. xxxii, "The Reform of Preaching."

Vincentians was by rule the director of the Conference, an arrangement which put Saint Vincent in a position to publish his ideas on preaching to the outstanding clerics of metropolitan Paris, who vied with each other for membership in the inspired little group. The strategic value of such a position to a man with Saint Vincent's ideas and ability may be estimated from the fact that of the 250 members enrolled in the Tuesday Conference from 1633 until his death in 1660 more than a score became exemplary bishops, forty were doctors of the Sorbonne and the College of Navarre, and others, like Father Olier and Father Tronson, later became founders and superiors in their own right of institutes of seminary educators who, along with the Congregation of the Mission, staffed the seminaries of France.

In the Tuesday Conference, during the discussions and exhortations concerning the virtues and duties of the priesthood, the emphasis returned again and again to the method of preaching. On such occasions, Saint Vincent seized the opportunity to inculcate the principles and the formula of the *Little Method*. In general, the members insisted that anyone who spoke should be simple and practical. If a speaker became artificially eloquent, or seemed to intend to parade his knowledge or fluency, he was checked by the group and recalled to their unpretentious style. More than once Saint Vincent, in his demonstrative way, fell on his knees before the speaker and pleaded with him to be more simple and natural.

In addition to this unwritten demand for the simplicity and practicality which characterizes the *Little Method* in its broad sense, the members of the Conference practiced the composition of sermons according to the sequence of *motives-nature-means* which characterizes the *Little Method* as a specific formula. Reminiscing as an old man, Saint Vincent described the exercises. "A virtue or vice was proposed as a subject; each of us took some paper and ink and wrote down a motive for avoiding the vice or embracing the virtue, and then proceeded to look for a definition and means; finally, all that had been written was collected, and a sermon composed from the material. It was all done without books; everyone worked out the subject for himself."[9]

To such discussions and exercises, this cadre of exemplary priests, under Saint Vincent's direction, added the activity of

[9] *Ibid.*, II, 219.

preaching missions in the cities, supplementing the work of the Vincentians, whose missions were restricted by rule to the peasants of the countryside. Saint Vincent called upon them to give missions to the workers and in quarters of Paris most in need of moral renewal. In 1641 they gave a mission in the notorious sector of Paris called the Faubourg Saint-Germain, and with such success that all who witnessed it were astonished, as Father Olier testifies. The clergy of Paris came in large numbers to learn the secret of the preachers' effectiveness, but heard and saw only the disarming directness and simplicity of the *Little Method.* Another famous mission was that given in Metz in October of 1657, in which the members of the Tuesday Conference filled even the orator Bossuet with the greatest admiration for their preaching, inspiring him to found a Conference at Metz as an affiliate of the one in Paris. And all this while, Saint Vincent was calling upon them to help preach his Retreats for Ordinands.

The Retreats for Ordinands had been begun in 1628 by Saint Vincent, in co-operation with the Bishop of Beauvais, as an effort to give at least some vocational training to the young men who were approaching Holy Orders. The failure of the seminary ventures following the Council of Trent had left the clergy without a program of specialized training for the ministry, a situation which in our own time would be incredible and which at that time led to conditions just as incredible. It was at that time a novel idea to invite the ordinands to the Vincentian house for ten days or a fortnight to attend exercises of piety and practical pastoral instruction, but so successful was the practice that it soon spread everywhere. In a short time the Parisian clergy were all required by their Bishop to make the two-week retreat with the Vincentians before ordination. Saint Vincent even lived to see Pope Alexander VII, in 1659, require all the clerics of Rome to do the same.

So widely did the movement of Retreats for Ordinands spread in France and Italy that it would be hard to calculate the percentage of the ordinands every year who came under Vincentian influence. Furthermore, as time went on, Saint Vincent, who knew that it takes more than two weeks to train a man for his priestly vocation, found reasons to multiply the number of retreats for each candidate and to lengthen their duration. With help from Father

Olier he drew up the program for an intensive course in pastoral theology. To preach the retreats and teach this course in pastoral theology he enlisted members of the Tuesday Conference whose names read like a roster of the leaders of the French clergy in this age of spiritual renewal. One man chosen for retreat master, for instance, was De Rance, who later founded the Trappists. Another was Fleury, the famous historian and catechist.[10] Still another, who considered it one of his greatest honors to be chosen to give these retreats, was Bossuet, who had made his own retreat before ordination under the direction of Saint Vincent. One and all, the preachers of the retreats were held to the simple and practical manner of the *Little Method.*

If Saint Vincent's ideas on homiletic reform were spread far and wide through the Tuesday Conference and the Retreats for Ordinands, they were given an even greater extension in place and time through the Congregation of the Mission, which he had founded in 1625. The Vincentians spread rapidly throughout France and then into foreign countries, and with them everywhere went the spirit and formula they had learned from their founder. Not only had every missioner been exhorted to follow the *Little Method* when he preached, but he had been exercised in it over and over again, for Saint Vincent had built the discussion of *motives, nature,* and *means* into the structure of every missioner's long training. In the Internal Seminary, as the Vincentian's period of ascetical formation was called, there were several exercises whose cumulative effect would be to leave on every seminarian the stamp of the *Little Method.* In meditation, in repetition of prayer and of spiritual reading, in conferences, and in spiritual colloquies, the candidates in the Internal Seminary, whom we may call in a broad sense novices, met the *motives-nature-means* sequence at every turn.

[10] Claude Fleury (1640-1723). This great scholar's thoughts on preaching, as given briefly in his *Les moeurs des chrétiens,* (Paris, 1682), and more at length in his *Discours sur la prédication* of 1688, are echoes of Saint Vincent's thinking, and are sometimes repeated, with great similarity even of wording, in Fenelon's *Dialogues on Eloquence.* To show the bridge established by Olier, Tronson, Fleury and Bossuet between the homiletic thinking of the Tuesday Conference and that of Fenelon's *Diagloues* is matter for a separate study.

For a method of meditation, the *Regulae Seminarii Interni,*[11] which was the manual of the Vincentian novice, drew substantially upon the writing of Saint Francis de Sales.[12] When meditating on a virtue or a fault, the novice was given a plan of procedure which corresponds to the outline of a moral sermon given by Saint Francis in his *Letter to Fremiot.* The manner in which the *Regulae* convert Saint Francis' plan into the typical Vincentian formula seems to recapitulate the process by which, as we have speculated earlier, Saint Vincent evolved the *Little Method.*[13] It is all done neatly in a short paragraph or two:

> According to the method of Saint Francis de Sales, in meditating on a virtue or a vice, close attention should be given to its definition, namely: what it is, by what signs it may be recognized, what its species are, how they differ from one another, what the effects are, by what means a virtue is to be acquired or a vice eradicated. This method, then, consists of two elements: (1) the motives which prompt us to practice a virtue and avoid a vice; and (2) the means of acquiring the virtue and overcoming the vice.
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> It should be noted that the considerations most useful and effective in moving the soul are those derived from the advantages which the virtue brings, or the disadvantages which follow from the vice. As for the means, the ones which are found most effective are the acts proper to that very virtue, together with special care to avoid the obstacles to it.[14]

To show how this plan of mental prayer could be worked out in a particular case, the *Regulae* complete the instruction by offering a sample meditation on the value of a spiritual retreat. The three points of the body of this model meditation are: (1) *momentum et scopus exercitiorum,* or the *nature* of a retreat; (2) *causae*

[11] *Regulae Seminarii Interni Congregationis Missionis* (Lutetiae Parisiorum, 1888). Father Fiat, the superior general who published this edition, explains in a preface that this copy of the novitiate rules is quite faithful to those that came from Saint Vincent's own hand, and that the comparison of the rules of the Internal Seminaries of all the provinces showed a remarkable uniformity of practice. What is said of these practices in this study, therefore, is true of Vincentian training from the seventeenth century down to the present day.

[12] *Ibid.,* p. 62.

[13] Cf. *AER,* CXXXIX, 4 (Oct., 1958), 217-27.

[14] *Regulae,* pp. 68 ff.

*quae nos ad rite implenda secessus exercitia movere debent,* or the *motives* for making a good retreat; and (3) *viae quibus ab exercitiis fructus haberi potest,* or the *means* of making a good retreat.[15] In this outline we can see an example of the variation achieved in the *Little Method* formula by occasionally changing from *motives-nature-means* to *nature-motives-means,* as Saint Vincent had suggested.[16] We also have here an illustration of how *motives* can be found in the *nature* of the subject and exploited as such without being explicitly referred to as motives. The considerations listed under *momentum et scopus* in the first step constitute a descriptive definition or a broad explanation of the *nature* of a retreat, and yet are considerations which, by focusing on the importance and aims involved in the essence of a retreat, are additional *motives* for making it a good one. This manner of making the *nature* step an additional source of persuasion was also counselled in the official Vincentian doctrine of the *Little Method.*[17]

Preparing his meditation day by day according to this formula, a Vincentian novice in all likelihood was acquiring insights and habits which would strongly influence his later efforts at sermon composition. As if this were not enough, the Internal Seminary provided other ascetical practices which amounted to brief exercises in sermon delivery. In these exercises the novice was admonished to speak in the simple and devout manner characteristic of Saint Vincent, and to adhere strictly to the prescribed method.[18] In the exercise called the *repetition of prayer* he stood up in the presence

[15] *Ibid.,* pp. 84-88.

[16] Pierre Coste, C.M., *Saint Vincent de Paul, correspondance, entretiens, documents* (Paris: Lecoffre, 1923), Vol. XI, p. 279. Saint Vincent suggests occasionally transposing the points for the sake of variety. Thomas McNamara, C.M., in his *Sacred Rhetoric,* published anonymously *ca.* 1881 (New York: Benziger, n.d.), makes a similar suggestion (p. 72) for another reason. When dealing with a moral subject which may not be immediately clear to the audience, he recommends anticipating the definition, which ordinarily belongs in the second step of the motives-nature-means sequence. This does not really consist in a transposition of the points, however, since the anticipated definition is very brief and is given with the announcement of the subject at the opening of the sermon, together with a promise that the definition will be made even clearer later on, i.e., in the second of the three steps.

[17] Cf. *AER,* CXXXIX, 4 (Oct., 1958), 217-27.

[18] Cf. *Regulae,* pp. 122 ff.

of his confreres and gave an account of his morning meditation, which, if it were patterned on the model meditation just described, would naturally result in a short talk based on the *Little Method* formula.

In a *spiritual conference,* the one who addressed the novices was instructed to say: "The subject of this conference is . . . (for example, humility). It is divided into two (or three) parts. In the first point we are concerned with the motives which should draw us to humility. In the second point, with the nature of humility. In the third point, with the means we must employ to practice humility."[19]

Another exercise was the *spiritual colloquy,* which consisted of a group discussion about some virtue or fault. The novices first took turns speaking briefly on the motives involved; then each took another turn to speak about the means.[20] In still another exercise, called the *repetition of spiritual reading,* the novice gave a public account of his recent findings in Rodriguez or the life of some saint. Even here the influence of the *Little Method* was at work, as when the rules instructed the novice whose reading had dealt with the acquisition of some virtue to begin his account by saying, "I have read chapter . . . of . . . , in which the author deals with the means by which this virtue is acquired."[21]

It is obvious that all these practices would habituate a novice to the traditional Vincentian way of discussing moral topics. If the reader of the preceding pages feels by now that he has received an indelible impression of the *Little Method* as a formula of motives, nature, and means, let him imagine how strong an impression the formula made upon the novice who found it woven everywhere into the tissue of his life. There is no doubt that the use of the *Little Method* in these phases of ascetical formation had a more immediate and more important purpose than the training of the future Vincentian for preaching, but it was happily inevitable that men who for years during the formative period of their religious lives had thought and spoken so often of motives, nature, and means would later on adopt the familiar pattern when they preached, per-

[19] *Ibid.,* p. 126.
[20] *Ibid.,* p. 127.
[21] *Ibid.,* p. 129.

haps without even adverting to it. In this way, the whole style of life of the Vincentian seminarian supplemented his homiletic training.

Before Saint Vincent died in 1660, he had carefully written the spirit of the *Little Method* into the Vincentian rule and tradition. The Constitutions of 1658, which established the written tradition, held all Vincentians to simplicity and practicality in all their preaching and catechizing and in their work with the Tuesday Conference and the Retreats for Ordinands.[22] Add to this the oral tradition, passed on when Vincentian recruits in other lands and other generations listened to the reminiscences of those veteran missioners who had known Saint Vincent personally in the early days in Paris, and it is not hard to understand that the *Little Method,* both as a spirit and a formula, was in the very marrow of the Congregation of the Mission. Yet, as familiar as it must have been to them, the members asked, in the decade following Saint Vincent's death, for an official formulation of it. The answer to their request was a circular letter published in 1666 by Father Almeras, the founder's successor as superior general. In this letter Father Almeras gives *A Summary of the Method of Preaching in Use in the Congregation.*[23] In the covering letter he says that he has made this summary from the notes of Father Portail, who had been the early and constant companion of Saint Vincent, and had been referred to by the Saint himself as one who had an expert knowledge of the *Little Method.* Father Portail's notes, writes Almeras, were too voluminous to circulate throughout the Congregation, but their substance is found in this *Summary.* This fact, and the position of Almeras as superior general, gives to the circular letter of 1666 a definitive value in the historical study of the Vincentian tradition. For this reason, but much more for its intrinsic interest and value to teachers and preachers of our own day, the following

[22] *Regulae seu Constitutiones communes Congregationis Missionis* (Parisiis, 1658), *Caput* XII, §§ 5 and 6.

[23] *Recueil des principales circulaires des supérieurs généraux de la Congregation de la Mission* (Paris, 1877), Vol. I, pp. 77-83. A translation is given in Patrick Boyle, C.M., *Instructions on Preaching, Catechising, and Clerical Life* (Dublin, 1902), pp. 77-86. Chapter Two (pp. 41-47) of Thomas A. Carney, *A Primer of Homiletics* (Houston, 1943), is called "Skeleton View of the Sermon as a Whole," and consists of Almeras' *Summary* with minor modifications.

synopsis has been made of Almeras' *Summary of the Method of Preaching in Use in the Congregation.*[24]

SYNOPSIS OF THE LITTLE METHOD

Think of the sermon as consisting of three parts: *exordium, body,* and *peroration.* Throughout these parts, but especially at the conclusion of each part, try to arouse emotions by eliciting *affections:* rhetorical questions, exclamations, expressions of wonderment, complaints to our Lord, petitions to Him or to the Saints, invective against sin and the world, pathos. Make *transitions* skillfully, especially between major units such as motives and means. Vary the *delivery,* making it as expressive as possible. Keep it natural and familiar. Employ transitional pauses after each motive and means. Be careful not to preach too long.

A. For the *exordium:*

(1) *Begin with a Scriptural text* which is short, plain, and pertinent.

(2) *Then state the subject of the sermon,* briefly giving your reason for choosing it.

(3) *Indicate the division of the sermon,* which will usually be into three points (motives-nature-means), but only into two points (motives-means) if the nature of the subject is too clear to need further definition.

B. For the *body:*

(1) *Propose the motives.* Show why the course of action which the sermon is about to recommend is upright, useful, and agreeable. Show why the recommended action is both necessary and easy. Support all these motives by *authority, reason,* and *example:*

*Authority:* Quote Holy Scripture, the Councils, Tradition, the Fathers of the Church, and sometimes profane authors. Keep quotations short. Break up longer ones and emphasize the most important words. Give weight to quotations by prefatory comments regarding their author and circumstances. When profane authors are quoted, add authority by parallel quotations from the Fathers.

*Reason:* Show how the motives are derived from the nature of the virtue or vice under discussion, its properties, effects,

[24] It must be remembered that this is a synopsis of a summary, and therefore leaves out even more than Father Almeras found it necessary to omit from the copious notes of Father Portail. These notes have since been lost, quite probably during the sack of the Vincentian house in Paris the day after the storming of the Bastille in 1789.

and circumstances. Use comparisons as our Lord, Saint John Chrysostom, and Saint Francis de Sales used them.

*Example:* Use only appropriate and authentic examples. If possible, take them from the Bible, the Fathers, and Church history.

Do not spend so much time on motives that too little remains for the nature and means. Ordinarily two motives are enough, or even one if it is cogent and well-handled.

(2) *Define the nature:* Sometimes clear away erroneous notions by first giving negative definitions. Sometimes give a description. Seldom give an academic or scholastic definition which does not show the principal divisions of the subject or the various aspects necessary for a clear understanding of it. When the nature of the subject affords motives as mentioned above, dwell on them without overtly referring to them as motives. Explain in detail the principal acts and occasions of the virtue or vice in question, and the symptoms or marks by which a person may identify such a virtue or vice in his own life. Do not labor the obvious by defining something that needs no definition. In such a case, give examples or instances instead of a definition.

(3) *Urge the means:* Give the general means first, such as consideration of the motives proposed above, then proceed to very detailed and specific means. Emphasize that these means are very practical and effective. Sometimes use a short example from an approved source to dramatize the happiness or misery which results from using or neglecting the proposed means.

(4) *Now take up objections.* Usually this is the place for them, although sometimes they may be placed before the means. Do not present the objectives in a stronger light than their solutions. Sometimes give several answers to an objection; at other times simply retort the objection vigorously. If our Lord or the Church Fathers have dealt with the same objection, make use of their authoritative replies.

C. For the *peroration:*

Be brief. Do not start a second sermon at this point. Summarize what has been said and appeal to the emotions. Possibly introduce some new and impelling motive without calling it such. Sometimes conclude by addressing our Lord and invoking his blessing and assistance.

The *Summary* circulated by Father Almeras in 1666, of which the previous pages give some conception, and the *Conference on the Method of Preaching* given by Saint Vincent in 1655 are still read publicly in Vincentian communities at stated times as official teaching regarding the *Little Method*. This reading is an effective sign of the continued embodiment in the Congregation of the Mission of the spirit of the Vincentian homiletic reform in seventeenth century France. The constant vigilance of Vincentian superiors over this tradition is also evident in the collection of circular letters written by superiors general to the members of the Congregation.

In 1697, for instance, Father Pierron recapitulates the discussions of the general assembly of that year. His seventh point is that the members are falling into the habit of preaching too long. A little bell should be rung to warn the preacher that he is running overtime.[25] In 1712, Father Bonnet, the general who steered the Congregation safely around the reefs of Jansenism on which other companies of seminary educators had foundered, complains that the young priests on missions are preaching over the heads of the people. They are getting away from the simplicity and clarity of Saint Vincent's method. Therefore he and his assistants will send out copies of about fifty mission sermons which they have revised and brought into accord with the style and method of the Congregation. The young missioners can study these sermons and take them as models for their own work.[26] In 1784, on the eve of the French Revolution which would exile so many seminary educators from France and make them providentially available for the new seminary efforts in the United States, Father Jacquier sent out a statement of the Vincentian homiletic ideal which would have been worthy of the pen of Saint Vincent himself. So succinctly does it give the spirit of the *Little Method* that it is worthy of full quotation.

> When we preach the Gospel, let us do it without disguise and without display. Let us aim at nothing but the glory of God and the salvation of the faithful. The preachers who wish to show abundance of wit and who affect a very elegant style make one suspect that they are more concerned with their reputation than with the conquest of souls.

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[25] *Circulaires des supérieurs généraux* (ut supra, n. 23), I, 215.
[26] *Ibid.*, 275.

They seem to be content with winning the approval of those delicate auditors who ordinarily come to a sermon less to profit by the word of God than to appraise the one who preaches it. They seem to think nothing of the blind multitude who admire what they do not understand, and leave the church without having been instructed or moved, after listening to preaching in which sacred truths are clouded over by studied expressions and figures of human artifice, of which they cannot penetrate the meaning. This was not how Saint Chrysostom preached, he who knew perfectly the rules of pulpit eloquence and made application of them with the greatest success.

In saying these things to you I do not mean to suggest that it is permissible to follow a low and vulgar style. Conscious of the majesty of the divine revelation, let us endeavour to inspire all who hear us by the dignity with which we preach it and the infinite respect which we have for all that comes from the mouth of our Creator. "Our boast is this," says Saint Paul to the Corinthians, "the testimony of our conscience that in simplicity and godly sincerity—not in carnal wisdom, but in the grace of God—we have conducted ourselves in the world, and especially in our relations with you. For we write nothing to you that you do not read and understand." Behold here the great model which our Divine Savior holds up before our eyes, and which Saint Vincent imitated. May heaven grant that we never lose sight of it, and that it be the perpetual rule of our ways, our intentions, and our conduct.[27]

In 1797 Father Cayla, exiled for his refusal to swear to the Civil Constitution of the clergy, wrote a circular letter on preaching in which he insisted upon the spirit of the *Little Method,* while preserving Saint Vincent's distinction between that true simplicity which is consummate art and that false simplicity which is only negligence.

I see with pleasure that zeal for missions and retreats flourishes in the greater number of our houses. But I cannot refrain from speaking to you of an uneasiness which is, perhaps, without much foundation. I fear that two faults may be detected in the manner of conducting these holy exercises; faults which though opposed to each other are still equally opposed to the majesty of these holy functions, and destructive to the fruits they should produce: I mean too studiously elegant a style, or one above the capacity of the people, and a reprehensible

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[27] *Ibid.,* II, 160.

negligence which lowers the minister and his ministry. It would be very sad if men who ought to preach Jesus Christ and Him crucified, who ought to look only to the conversion of souls, should preach themselves, and run after foolish applause. The first duty of the preacher is to make himself understood, and the missionary who is unable, or does not wish to suit himself to his audience shows himself as deficient in true zeal as he is in judgment.

Those are no less blameworthy, who, under the pretext of the uncouthness of the people, put themselves to no trouble to prepare their sermons, and who yield themselves up to a certain natural disinclination to work, thinking that anything is good enough for country people, and that it is quite sufficient not to seem to hesitate or to be looking for words. What is the result of this manner of acting? It is this, that when they preach, their discourses are without order or connection, without clearness or precision, mere pointless verbiage in which nothing is heard but empty declamation, constant repetitions, and loud and commonplace details, which are often wholly foreign to the subject.

I trust that love of simplicity, rightly understood, will forever preserve our missionaries from such a fault, and that they will always preach the word of which they are the dispensers with great dignity; that they will be very careful whilst narrating historical facts, especially revelations, never taking them except from pure and authentic sources. I trust, finally, that they will spare neither time nor labor to arrive at that noble simplicity which is within the reach of all, and which is appreciated everywhere.[28]

In summary of the Vincentian homiletic tradition, it is true to say that Saint Vincent de Paul did as much as any man has ever done to bring to the pulpit a sense of apostolic sincerity, simplicity, and directness. Due to him in his own day and to his spiritual sons after him, countless preachers laid aside their practice of composing lofty literary essays for the pulpit, and, instead, began to preach the Gospel with all their heart. Urged by Saint Vincent, they put their emphasis on moral instruction, suited to the needs of the people, and in this way fulfilled the letter and the spirit of the Tridentine decrees on preaching. They kindled in their listeners the love of virtue, gave them clear notions of what virtue is, and pointed out the very specific means to be employed in acquiring it.

Never had it been made more dramatically clear that the one purpose of preaching, from which no preacher may for an instant

[28] *Ibid.*, 258.

swerve, is to persuade one's listeners to advance the salvation of their souls. A superficial observer might have judged from this that in the simplicity and practicality which Saint Vincent so incessantly urged upon his missioners there lay a rejection of rhetoric. The very opposite is true, for if we define rhetoric as "the power of discovering in the particular case what are the available means of persuasion,"[29] no one ever believed in it or sought it out with more zeal than did Saint Vincent. His *Little Method* was a rejection only of the same sophistic rhetoric which had drawn protest from Saint Paul and had plagued the Fathers of the fourth century as well as every earnest soul after them who has tried simply to preach the word of God. Rejecting exhibition and display, it was a return to rhetoric in the classic and profound meaning given to it in another ancient definition which speaks of rhetoric as "the art of winning souls by words."[30] If it was left to others like Bossuet to state that meaning more beautifully, and to others like Fenelon to analyze it more learnedly, it was left to none to insist on it more effectively than did Saint Vincent de Paul and those within and without his religious family who inherited his spirit.

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[29] Aristotle, *Rhetoric*, 1.2.

[30] Toward the middle of Plato's *Phaedrus* (261a), Socrates is represented as asking, "Taken as a whole, is not Rhetoric the art of winning the soul by discourse?" The discussion which centers around this question brings the noblest concepts of classical rhetoric closely into accord with the ideals of Catholic preaching.

# POPE PIUS XII AND THE THEOLOGICAL TREATISE ON THE CHURCH

In the brilliant prolixity of his writings and his allocutions, the late and beloved Sovereign Pontiff, Pope Pius XII, made important contributions to many areas within the field of Catholic doctrine. Yet one theological treatise seems to have been affected and improved more effectively than any other by what he wrote and said in his capacity as the Vicar of Jesus Christ on earth. That treatise is the *tractatus de ecclesia Christi.*

During the early years of the twentieth century there was more confusion and misunderstanding about the Church than about any other reality studied in the science of sacred theology. Three factors were responsible for the comparatively imperfect status of popular writing about the kingdom of God on earth. First, there was the fact that the treatise on the true Church of Jesus Christ had a history quite different from that of most of the other individual treatises within the confines of dogmatic theology.[1] Second among these factors was the unfortunate misinterpretation of terminology employed in St. Robert Bellarmine's classical *De ecclesia militante* over the period from the sixteenth century until the nineteenth.[2] The last and the most important factor was the influence of popular and superficial religious writing strongly influenced by liberal Catholicism.[3]

These three factors, acting together, produced a condition in which religious books by some rather influential Catholic authors tended, during the first half of the twentieth century, to speak of a kind of super-Church, a Mystical Body of Jesus Christ, in some way distinct from and superior to the visible Catholic Church over which the Bishop of Rome presides as visible head and as the Vicar on

[1] Cf. Fenton, *The Catholic Church and Salvation* (Westminster, Maryland: The Newman Press, 1958), pp. 165-70.

[2] Cf. *ibid.*, pp. 171-88.

[3] The tendency called "liberal Catholicism" is founded on religious indifferentism, involving opposition to the dogmas of the necessity of the true faith and of the true Church for the attainment of eternal salvation. Cf. "The Components of Liberal Catholicism," in *AER*, CXXXIX, 1 (July, 1958), 36-53.

earth of Our Lord Jesus Christ. Basically, it was that condition which the late and great Sovereign Pontiff was called upon to remedy. And, by the force of his most important writings and allocutions, he fulfilled this task most admirably.

Amidst the literally thousands of entries in the official *Acta* of Pope Pius XII there are hundreds of documents in which he set forth teaching about the nature and the dignity of the Catholic Church as the true Church of Jesus Christ. As a result any full-scale study of the effects of Pius XII in the field of ecclesiology would have to be expressed in a rather formidable volume. Yet, among the very numerous documents which would certainly have to be scrutinized in such a work, there are a very few statements of his which had particular moment for all theologians interested in the treatise on the Church. He seemed to have a special affection for these declarations. I can think of no more effective way of honoring his beloved memory in this issue of *The American Ecclesiastical Review* than that of bringing together his most striking teachings about the Church he loved so much and guided so well.

## MYSTICI CORPORIS CHRISTI

The *Mystici Corporis Christi* and the subsequent encyclical, the *Humani generis,* may well go down in history as the two most important doctrinal statements issued by Pope Pius XII during the course of his long and glorious reign as Christ's Vicar on earth. Both exercised an extraordinarily powerful regulatory influence within the *tractatus de ecclesia Christi.*

Pope Pius XII issued the *Mystici Corporis Christi* on June 29, 1943. The first and the most fundamental contribution it made to Catholic thought on the Church is contained in the following sentence:

> If we would define and describe this true Church of Jesus Christ—which is the One, Holy, Catholic, Apostolic Roman Church—we shall find nothing more noble, more sublime, or more divine than the expression "the Mystical Body of Jesus Christ"—an expression which springs from and is, as it were, the fair flowering of the repeated teaching of the Sacred Scriptures and the holy Fathers.[4]

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[4] NCWC translation, n. 13.

After this strong and eminently clear declaration, there could be no shadow of excuse for any tactic tending to depict the Mystical Body of Our Lord as in any way distinct from or superior to the visible Catholic Church, the religious society over which the Vicar of Christ rules as the visible head. The expression "Mystical Body of Jesus Christ" appears in this ringing pronouncement of Pius XII as the description and even as the definition of the One, Holy, Catholic, Apostolic Roman Church. The *Mystici Corporis* then gives the *coup de grace* to the teachings that the true Church of Jesus Christ is something other than a visible or truly organized society in this world by the following pronouncement:

> Hence they err in a matter of divine truth, who imagine the Church to be invisible, intangible, a something merely "pneumatological" as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by an invisible bond.[5]

In the same way this great encyclical letter reproves the error and confusion inherent in the writings of those Catholics who taught the existence of a twofold Church of God in this world:

> For this reason We deplore and condemn the pernicious error of those who dream of an imaginary Church, a kind of society that finds its origin and growth in charity, to which, somewhat contemptuously, they oppose another, which they call juridical. But this distinction which they introduce is false: for they fail to understand that the reason which led our Divine Redeemer to give to the community of men He founded the constitution of a Society, perfect in its kind and containing all the juridical and social elements—namely, that He might perpetuate on earth the saving work of Redemption—was also the reason why He willed it to be enriched with the heavenly gifts of the Paraclete.[6]

Finally, Pope Pius XII, writing in the *Mystici Corporis Christi,* set forth the truth that the visible Catholic Church is actually the Mystical Body of Jesus Christ, the true Church of God spoken of in the Scriptures, when he brought out the fact that the members of the Catholic Church recognizable as such, or, in other words,

[5] *Ibid.,* n. 14.
[6] *Ibid.,* n. 65.

the members of the visible Catholic Church, are the true and only members of the true Church. He wrote:

> Actually only those are to be included *(annumerandi)* as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body *(neque a Corporis compage semet ipsos misere separarunt)*, or been excluded by legitimate authority for grave faults committed.[7]

There was another point magnificently clarified by the late Sovereign Pontiff in the text of the *Mystici Corporis Christi*. That was the teaching on the necessity of the Catholic Church for the attainment of eternal salvation. The following passage gives precious instruction on the status of those who are linked to the true Church by an unconscious or merely implicit desire or intention to enter this society.

> As you know, Venerable Brethren, from the very beginning of Our Pontificate, We have committed to the protection and guidance of heaven those who do not belong to the visible Body of the Catholic Church *(qui ad adspectabilem non pertinent Catholicae Ecclesiae compagem)*, solemnly declaring that after the example of the Good Shepherd We desire nothing more ardently than that they may have life and have it more abundantly. Imploring the prayers of the whole Church We wish to repeat this solemn declaration in this Encyclical Letter in which We have proclaimed the praises of the "great and glorious Body of Christ," and from a heart overflowing with love We ask each and every one of them to correspond to the interior movements of grace, and to seek to withdraw from that state in which they cannot be sure of their salvation *(in quo de sempiterna cuiusque propria salute securi esse non possunt)*. For even though by an unconscious desire and longing *(inscio quodam desiderio ac voto)* they have a certain relationship *(ordinentur)* with the Mystical Body of the Redeemer, they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church. Therefore may they enter into Catholic unity and, joined with Us in the one, organic Body of Jesus Christ *(in una Iesu Christi Corporis compagine coniuncti)*, may they together with us run on to the one Head in the Society of glorious love. Persevering in prayer to the Spirit of love

[7] *Ibid.*, n. 22.

and truth, We wait for them with open and outstretched arms to come not to a stranger's house, but to their own, their father's home.[8]

There is another important item on which the *Mystici Corporis Christi* issues a doctrinal decision. Prior to the issuance of this encyclical Catholic theologians had debated as to whether the residential bishops of the Catholic Church derived their power of jurisdiction immediately from Our Lord or from Him through the Roman Pontiff. In this document, Pope Pius XII took occasion to speak of the Bishops' power of jurisdiction and he described it as something "which they receive directly *(immediate)* from the same Supreme Pontiff."[9] In the edition of his *Institutiones Iuris Publici Ecclesiastici* which came out after the issuance of the *Mystici Corporis Christi,* Cardinal Ottaviani took occasion to state that this teaching, which had hitherto been considered up until this time as more probable, and even as common doctrine, must now be accepted as entirely certain by reason of the words of the Sovereign Pontiff Pius XII.[10]

### HUMANI GENERIS

Doctrinal errors which were taught or at least favored in some Catholic circles after the close of the second world war were indicated and reproved in the encyclical letter *Humani generis,* which was dated Aug. 12, 1950. Like the Oath against the Errors of Modernism, contained in St. Pius X's *Sacrorum antistitum,* the *Humani generis* dealt mostly with errors opposed to the teaching found in the Vatican Council's dogmatic constitution *Dei Filius.* Thus much of the material set forth in the *Humani generis* deals with the introduction to sacred theology and with *loci theologici* other than the Church. Some of the most valuable teachings of this encyclical, however, deal directly with the *tractatus de ecclesia.*

The most important individual contribution made to ecclesiology in the *Humani generis* has to do with the Church's *magisterium.*

[8] *Ibid.,* n. 103.

[9] *Ibid.,* n. 42.

[10] Cf. Ottaviani, *Institutiones iuris publici ecclesiastici,* 3rd ed. (Typis Polyglottis Vaticanis, 1947), I, 413; and Fenton, "The Doctrinal Authority of Papal Encyclicals," in *AER,* CXXI, 2, 3 (Aug., Sept., 1949), 136-50; 210-20.

In this encyclical Pope Pius XII reminded Catholic scholars that "in matters of faith and morals this sacred *magisterium* must be the proximate and universal criterion of truth for all theologians, since to it has been entrusted by Christ Our Lord the whole deposit of faith—Sacred Scripture and divine Tradition—to be preserved, guarded, and interpreted."[11] He reminded Catholic students also of their duty "to flee also those errors which more or less approach heresy," and accordingly [of their duty] "to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See."[12]

Specifically he taught about the authority of the encyclical letters and the other acts of the Sovereign Pontiff's ordinary *magisterium*.

> Nor must it be thought that what is expounded in Encyclical Letters does not in itself demand consent, since in writing such letters the Popes do not exercise the supreme power of their teaching authority *(assensum per se non postulare, cum in iis Pontifices supremam sui Magisterii potestatem non exerceant)*. For these things are taught with the ordinary teaching authority, of which it is also true to say: "He who heareth you, heareth me"; and generally what is expounded and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents *(in actis suis)* purposely pass judgment on a matter up to that time under dispute, it is obvious that this matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians.[13]

In the *Humani generis* the late Holy Father was forced to complain against the rejection of the central thesis of the *Mystici Corporis Christi* by some writers within the Catholic fold. He also noted the existence of objectionable teaching on another point of Catholic doctrine about the true Church.

> Some say that they are not bound by the doctrine, explained in Our Encyclical Letter of a few years ago, and based on the sources of revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing. Some reduce to

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[11] Cf. NCWC translation, n. 18.

[12] Cf. *ibid.* In this passage Pope Pius XII used the words which the Vatican Council appended to its canons for the Constitution *Dei Filius*. Cf. *Denz.*, 1820.

[13] NCWC translation, n. 20.

a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation.[14]

### SUPREMA HAEC SACRA

A year before the appearance of the *Humani generis,* the Supreme Sacred Congregation of the Holy Office sent to the Most Reverend Archbishop of Boston a letter containing explanations on the subject of the dogma that no one can be saved outside of the Catholic Church. This highly important document was approved by Pope Pius XII. Despite the fact that it was sent prior to the issuance of the *Humani generis,* it was not published until two years after the publication of the encyclical. This Holy Office letter is the *Suprema haec sacra,* one of the most important doctrinal statements which appeared during the reign of the late and beloved Sovereign Pontiff.[15]

This document set forth clearly and in detail, and as the authentic teaching of the Holy See, the explanation of the dogma on the necessity of the Catholic Church for the attainment of eternal salvation which had long been presented as common teaching in the theological teaching on the Church itself. The elements of the exposition contained in the *Suprema haec sacra* had, of course, long since been presented to the faithful in previous authoritative statements of the Church's *magisterium.* The entire doctrine, however, had never before been synthesized and set forth as clearly and in such scientifically complete detail in any previous document.

The *Suprema haec sacra* insisted again upon the fact that the declaration: "there is no salvation outside the Church" is an infallible statement which the Church has always preached and will never cease to preach, and it qualified this statement as a dogma. It explained that the Church understood this dogma to mean that the Church is necessary for the attainment of eternal salvation with both the necessity of precept and the necessity of means. Furthermore, it taught that the Church was a means of salvation to be classified among those *quae divina sola institutione, non vero intrinseca necessitate, ad finem ultimum ordinantur,* and that thus, under certain circumstances, salvation can be attained when the

[14] *Ibid.,* n. 27.

[15] The original Latin text and the official English translation of this document are to be found in *AER,* CXXVII, 4 (Oct., 1952), 307-15.

Church itself is used or entered *voto solummodo vel desiderio.* Again it brought out the Catholic teaching that, in cases where men are invincibly ignorant of the true Church, "God accepts also an implicit desire *(votum),* so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God."[16]

The strictly doctrinal portion of the *Suprema haec sacra* ends with this essential teaching:

> But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: "For he who comes to God must believe that God exists and is a rewarder of those who seek Him" (Hebrews, 11:6). The Council of Trent declares (Session VI, chap. 8): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of His children" (Denzinger, n. 801).[17]

### CI RIESCE

The *Ci riesce* is an allocution delivered by Pope Pius XII on Dec. 6, 1953, to the national convention of the *Unione dei Giuristi Cattolici Italiani,* at an audience with the Holy Father. The first section of this document deals with the nature and the properties of an international and juridical community of sovereign states. It has no immediate relevance to the theological *tractatus de ecclesia Christi.* The second section discusses and gives the solution of a *casus moralis* with which Catholic statesmen and Catholic states may be faced by reason of possible future action by an international community. This part of the *Ci riesce* authoritatively settled several questions which had been disputed during the course of a discussion on Church and state carried on by Catholic theologians prior to the delivery of the allocution.

An article in the February, 1954, issue of *The American Ecclesiastical Review* thus sums up the effect of the *Ci riesce* on certain points which had previously been debated among theologians in this country:

[16] *Ibid.,* 313.
[17] *Ibid.,* 314.

(1) The allocution employs the term *"Stato cattolico."* Indeed, the concept of the Catholic state is one of the key notions used in this document. The term is applied to modern states, to civil societies which will have relations with a still uncompleted juridical international community of sovereign states. Hence, it would seem idle to maintain in the future that this term is inept, or that it can legitimately refer only to civil societies or kingdoms of times past.

(2) The allocution asserts that "what does not correspond to the truth and to the moral standards has, objectively, no right to exist, to be taught, or to be done." As a result we can expect that, in the future, there will be no objections raised against the teaching or the terminology of writers who hold that, in itself, error has no rights. Incidentally, it is interesting to note that Cardinal Ottaviani, in his article in the May, 1953, issue of *The American Ecclesiastical Review,* commented adversely on the practice of objecting to the kind of statement which now appears in this pontifical allocution.

(3) It is certainly no longer feasible to reprove the teaching that, objectively, a complete separation of Church and state is an evil. Likewise it would appear that henceforth the legitimacy of the explanations between Church and state in terms of thesis and hypothesis will be acknowledged.[18]

### SI DILIGIS

The *Si diligis* is the allocution delivered by Pope Pius XII on May 31, 1954, to the Cardinals, Archbishops, and Bishops who were present in Rome for the canonization of St. Pius X. It contains a magnificent explanation about the relation of the Sovereign Pontiff and the other members of the apostolic college to the men they employ to aid them in their work of teaching the faithful. As such it brought needed clarification to one part of the theological treatise on the Church of Christ.

Christ Our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent His Apostles, as He had been sent by the Father *(John,* 20:21), to teach all nations everything they had heard from Him (cf. *Matt.,* 28:19 f.). The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for

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[18] "The Teachings of the *Ci riesce,*" in *AER,* CXXX, 2 (Feb., 1954), 114-23. The passage cited is found on pp. 122 f.

the faithful entrusted to their care (cf. can. 1326), there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (cf. can. 1328). Those who are so called teach not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently. Bishops, for their part, by conferring this faculty, are not deprived of the right to teach; they retain the very grave obligation of supervising the doctrine which others propose, in order to help them, and of seeing to its integrity and security. Therefore the legitimate Teaching Authority of the Church is guilty of no injury or no offence to any of those to whom it has given a canonical mission, if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing and defending in their lectures, in books, notes, and reviews intended for the use of their students, as well as in books and other publications intended for the general public.[19]

Prior to the issuance of the *Si diligis,* there was a tendency on the part of some popular writers in the field of religion to imagine that any one at any time might set himself up as a teacher of Christian doctrine within the Catholic Church. The masterful allocution delivered by Pope Pius XII effectively disposed of this pernicious mistake.

### THE LETTER ON FRATERNAL CHARITY WITHIN THE CHURCH AND WITHIN THE PRIESTHOOD

The contributions to the *tractatus de ecclesia Christi* made by Pope Pius XII in his letters and in his allocutions were many and outstanding. What, to this writer, seems the greatest of them all came in the form of a letter, written at the Sovereign Pontiff's direction, by Monsignor Dell'Acqua to Cardinal Elia Dalla Costa, the Archbishop of Florence. This letter was intended for the direction of the *Settimana Sociale di Aggiornamento Pastorale.* It was

[19] The text and the English translation of *Si diligis* are carried in *AER,* CXXXI, 2 (August, 1954), 127-37. The passage cited is on pp. 133 f.

dated July 3, 1957, and it was published in *Osservatore Romano* in its Aug. 4 issue last year.

The central theme of the meeting to which the letter was sent was "Charity in the Christian Community." Pope Pius XII called it "a theme which is at once the most exalted and the most effective for the Christian renewal of society."[20] In his comments on that theme he forcefully reminded his readers of the essential function of charity within the Church.

First of all, he insisted that the only genuine charity within the Christian community "is the theological virtue of charity, which has as its object God Himself, who is 'Charity' and 'Love,' infinite and worthy to be loved for His own sake and above all things."[21] He showed that basically and essentially the love of charity that should exist and operate within the Christian community is this supernatural love of friendship for the Triune God, who has first loved us so tenderly. Then he pointed out the fact that this charity for God must carry with it a love for one another in the society of Our Lord's disciples.

> The infinite love with which God loves Himself in the ineffable mystery of the Trinity is manifested to us through the Incarnate Word, who has given us the new commandment, to love one another as God has loved us.
>
> Even before the Last Supper and the Passion, Jesus had recalled that the precept of the love of God ought to be integrated with that of the love of the neighbor. After having asserted the primacy of the love of God, He said: "The second [commandment] is like to this: Thou shalt love thy neighbor as thyself." But, in the discourse after the Last Supper, speaking of the "new commandment," He gave a more precise and profound explanation of the terms. "As the Father hath loved me, I also have loved you"; "By this shall all men know that you are my disciples, if you have love one for another."[22]

When we read the New Testament carefully, we soon become aware of the fact that the command most frequently and forcefully imposed upon the members of the Church by Our Lord Himself and by the inspired writers was the precept to love one another.

[20] The English translation of this letter is carried in *AER*, CXXXVII, 4 (Oct., 1957), 274-80. The citation is from p. 275.

[21] *Ibid.*

[22] *Ibid.*, 275 f.

Actually, as the Holy Father pointed out, this mutual love of charity within the Church was proposed by Our Lord Himself as evidence of discipleship. The disciples were instructed and ordered to forgive one another, to bear with one another, and to seek forgiveness from one another. They were to put aside anything that stood in the way of mutual love of charity among themselves.

Yet, when the contemporary student reads the treatise on the Church (or for that matter, the treatise *de caritate* in moral theology), he finds little or nothing about this most intimate connection of supernatural charity with the life of the Church. The *tractatus de caritate* speaks of the necessity of a love of charity for one's neighbor, but it does not indicate the fact that Our Lord's "new" commandment of mutual love among His disciples was a more precise and profound explanation of the second law of charity. The *tractatus de ecclesia* mentions charity as pertaining to the internal bond of union within the Church, but ordinarily it fails to insist that the Church itself is a society of men and women who are meant by God Himself to have special and fraternal love for one another by the very force of their affection for Him.

The letter to Cardinal Dalla Costa reminded the men of our time of the preeminent place of mutual charity among the members of the Catholic Church. Ultimately that letter showed the obligation and the necessity of fraternal charity among the priests of the Catholic Church. The fraternal charity which God commands and which He expects within the Catholic priesthood is only the flowering and the center of the mutual fraternal love which should exist among all the members of the true Church.

During our own times there has been a manifest and widespread tendency to ignore the central truth brought out in this letter. It was perhaps the crowning achievement of Pope Pius XII to insist strongly upon the fact that the Saviour's "new" command that His disciples love one another is, essentially, only the more profound and precise application, within the Mystical Body, of the second precept of divine charity.

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In 1956, Fr. Domenico Bertetto edited a volume entitled *Il magistero Mariano di Pio XII*.[23] It is a work of 1015 pages, and

[23] This book was published by the Edizioni Paoline of Turin.

it cites, in extenso, those sections of Pius XII's *Acta* which have to do with doctrine about or devotion to Our Lady. Up until the first months of 1956, there were 910 such pronouncements to be listed. Anyone who is familiar with the late Sovereign Pontiff's contributions to the theological *tractatus de ecclesia Christi*, even in a superficial way, knows very well that a work of this type (although not necessarily a work fully as bulky as Father Bertetto's volume), would be required to do full justice to what Pius XII taught about the kingdom of God on earth.

Helpful and enlightening statements about the nature and the properties of Our Lord's Church abound in many of the documents issued by Pope Pius XII. Yet it would seem that the most important and the most urgently needed clarifications he made can be found in the documents mentioned in the course of this brief tribute. It is chiefly by reason of the statements contained in these documents that the task of teaching the theological treatise on the Church has been aided during the course of his long and glorious reign as Christ's Vicar on earth.

Those of us who have been privileged to teach the *tractatus de ecclesia Christi* throughout the entire pontificate of Pope Pius XII know from experience how brilliantly and effectively he contributed to the advance of clerical studies in this line. In his clear statement of Catholic doctrine, and in his forceful repudiation of extravagant teachings on this subject, he advanced the cause of God's revealed truth as few men have done before him.

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# Answers to Questions

## FALSEHOODS BY ONE IN AUTHORITY

*Question:* What answer can be given by a man in public office, such as a senator, a governor, etc., to a question centering about some confidential matter, when any reply except a definite falsehood will probably result in at least a partial revelation of the secret?

*Answer:* The problem presented by our questioner in respect to a person in public life can occur also in the case of many others in posts of authority, such as the lawyer, the doctor, an ecclesiastical or religious superior, etc. Such a person often possesses information which he may not divulge. What answer should he give when he is questioned about the matter? Some theologians would answer that the only lawful ways in which the secret can be protected are silence and the use of a mental restriction. By a mental restriction is meant a statement that can be understood in the correct sense, though in the present circumstances it will probably be understood in some other sense. But it must be admitted that there are occasions when even the most clever mental restriction will be inadequate to prevent the revelation of the secret. The view of another school of theologians offers assistance in a case of this kind. They hold that when a person possesses a very important secret and some one is trying unjustly to discover it, this person is permitted to tell even a direct falsehood as a means of protection. In such an event, they say, the falsehood is not to be classified as a lie, since the essential malice of a lie is the harm it does to society, and in the particular circumstances described, society is aided rather than harmed by a falsehood. I believe that the opinion of these latter theologians is sufficiently probable to be used in practice. Of course, only a very prudent and restricted use of this opinion is permissible. (Cf. Dorszynski, J.A., *Catholic Teaching about the Morality of Falsehood,* Catholic University of America Press, 1949.)

## BINATION UNEXPECTED

*Question:* A priest has said one Mass on a Sunday morning, intending it to be his only Mass on that day. He takes breakfast

and lunch, and in the late afternoon is asked to say an evening Mass in place of the priest assigned to it, who has become ill. May he say the Mass? In other words, must a priest intend to binate before he celebrates the first Mass?

*Answer:* It is surely not necessary for a priest to have the intention to binate while celebrating his first Mass, at least in view of the new rules for the eucharistic fast. Formerly this would be necessary inasmuch as he would not be allowed to take the ablutions of wine, and would have to be aware of this, at least by the time of the communion. But since March 25, 1957, the ablutions of wine can (and some say should) be taken at the first Mass if the other Mass is to be celebrated three hours or more later. Such was surely the case in the instance described by our questioner. Hence, as long as this priest has the privilege of binating, he may celebrate the evening Mass without any hesitation.

## THE DOCTRINE "OUTSIDE THE CHURCH . . ."

*Question:* In a recent edition of a Catholic periodical it was asserted that "the foolish and un-Christian maxim that those who are outside the Church must for that very reason be eternally lost is not a legitimate conclusion from Catholic dogma." What is to be said about such a statement?

*Answer:* As it stands, this statement is a denial of a truth of divine-Catholic faith, for it is a defined doctrine of the Catholic Church that "outside the Church no one at all is saved" (*DB,* n. 430). Of course, it is very important that this doctrine be interpreted in the proper sense. The crucial point is the significance of the word "outside." As this has been officially interpreted by the Holy See in the letter of the Holy Office to Archbishop Cushing in connection with the unfortunate case of Father Feeney (Cf. *The American Ecclesiastical Review,* CXXVII, 4 [October, 1952], 307-15), a person is not necessarily "outside" the Catholic Church merely because he is not an actual member. However, in order to be saved, one must be united to the Catholic Church at least by desire, either explicit or implicit. Through such a desire one whose lack of actual membership in the Church is not due to any fault on his part can be "inside" the Church and, if he joins to his desire

an act of divine charity, can be saved. Certainly, this official interpretation of the doctrine is not harsh or rigorous. But it is by no means a rejection of the doctrine itself. The doctrine that outside the Catholic Church there is no salvation must be accepted by all Catholics.

## THE STATUS OF THE EXCOMMUNICATED

*Question:* Does a Catholic who was excommunicated because he attempted marriage before a non-Catholic clergyman remain a member of the Catholic Church?

*Answer:* The Catholic described by our questioner has incurred *ipso facto* an excommunication reserved to the local Ordinary (Can. 2319, § 1). Consequently he is forbidden certain rights available to Catholics in good standing, particularly the right to receive the sacraments (Can. 2260). However, excommunication does not necessarily involve exclusion from membership in the Church. This is determined by the particular kind of excommunication one has incurred. The common opinion of theologians on this point is thus expressed by Van Noort (*De ecclesia Christi,* n. 155): "According to the new (canon) law, 'tolerated' *(tolerati)* excommunicates seem to remain members of the Church, as long as there has not been a condemnatory or declaratory sentence. . . . But excommunicates 'to be avoided' *(vitandi),* and also (it seems) those *tolerati* against whom there has been a condemnatory or declaratory sentence cease to be members of the Church." Now, the person who incurs an excommunication because of attempted marriage before a non-Catholic clergyman is a *toleratus;* hence, as long as there is no condemnatory or declaratory sentence against him, he remains a member of the Catholic Church.

FRANCIS J. CONNELL, C.SS.R.

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## SANCTUS-BENEDICTUS

*Question:* I have been told that there is a recent decree from Rome to the effect that the entire *Benedictus* may be sung before the consecration of the Mass. Is this so?

*Answer:* In my answer to this question, written for the November 1958 issue, I said that I had not seen the text of the Roman pronouncement. I can now say that an Instruction from the Sacred Congregation of Rites, dated September 3, 1958, directs the singing of the *Sanctus* and *Benedictus* together before the consecration of the Mass, if they are sung in Gregorian chant; otherwise, the *Benedictus* must follow the consecration.

## SHOULD I KNEEL OR STAND?

*Question:* When assisting at sung Masses, the ordinary Solemn Mass or a Pontifical Mass, I am always puzzled what to do at certain times especially, viz., after the consecration. I seem to have plenty of company in my puzzlement although I suppose we really should know what to do after having been clapped up and clapped down all through seminary years. Can you give me some help?

*Answer:* Seminary teachers, when they see their fellow priests glued to the kneeler after the consecration of a sung Mass, silently cherish the hope that other lessons of seminary days sank deeper and more accurately into the minds of their students than the lessons on liturgical posture. From time to time a list of instructions on posture at a sung Mass appears in diocesan weeklies or clerical reviews. Such a list was published in these pages by Father Schmitz in November 1955. But the confusion continues unrelieved. There should be no need to repeat the whole list but several of the more confusing moments may be singled out.

During the prayers at the foot of the altar at a sung Mass, Pontifical or other, *prelates* stand; *all others* kneel and remain kneeling until the celebrant begins the ascent to the altar, when they stand. At a Pontifical Mass, all remain standing at this point until the Bishop sits after the reading of the Introit at the throne (or faldstool). Many are deceived into sitting when the Bishop sits momentarily for the removal of the mitre after he has reached the throne (or faldstool).

At the *Et incarnatus est,* all remain seated, uncover, and bow the head. If, however, because of the choir's speed or the celebrant's slow recitation, the congregation is still standing at the singing of

these words, all kneel with head erect until the completion of *"Et homo factus est."*

At a Pontifical Mass, all sit when the Bishop sits after reading the Offertory verse. All rise when the Bishop begins the procession from the throne (or faldstool) to the altar, and sit when the Bishop ascends the altar steps.

All kneel *after* the recitation of the *Sanctus* and remain kneeling until after the *consecration* of the Mass when, in all sung Masses except Requiems, all rise, laity as well as clergy, and remain standing until after the celebrant has consumed the Precious Blood. If Holy Communion is to be distributed, those who are to receive kneel for the singing or recitation of the *Confiteor;* all others kneel only after the *Indulgentiam.*

At the blessing at the end of Mass, *prelates* remain standing; *all others* kneel. When a Bishop gives the blessing, all remain standing until the word *Deus* when all but prelates kneel.

At a sung Requiem the chief differences are the following: At the singing of the Collect and Postcommunion, all kneel immediately after the invitation to prayer, the *Oremus;* they rise after the prayer.

After the consecration of the sung Requiem, all remain kneeling until after the singing of the *Pax Domini.*

## THE ANGELUS

*Question:* Is there any directive or any warrant for making a genuflection at the words "And the Word was made flesh" when reciting the Angelus?

*Answer: The Catholic Encyclopedia,* Vol. I, s.v. Angelus, says: "Originally it was necessary that the Angelus should be said kneeling (except on Sundays and Saturday evenings, when the rubrics prescribe a standing posture), and also that it should be said at the sound of the bell; but more recent legislation allows these conditions to be dispensed with for any sufficient reason, provided the prayer be said approximately at the proper hours." Although the article cited gives a very full treatment of the Angelus, no mention is made of the genuflection to which you refer nor is it mentioned in the exhaustive treatment to be found in Cabrol-Leclercq,

*Dictionnaire d'Archéologie Chrétienne et de Liturgie.* The *Raccolta* likewise is silent on the point. My conjecture would be that the custom of making this genuflection, which is very widespread, developed from the genuflection made at the ". . . *et homo factus est*" of the *Credo.* When and where it began are questions shrouded in mystery. The history of the Angelus itself is very complicated and full of uncertainties.

## THE HANC IGITUR

*Question:* Is there any justification for holding the hands completely and exclusively over the pall at the *Hanc igitur*? From my observation I would say that this practice is rather common.

*Answer:* At the *Hanc igitur* the hands are held over both oblata, not merely over the chalice.

JOHN P. MCCORMICK, S.S.

# Analecta

## THE SACRED CONGREGATION OF RITES

### AN INSTRUCTION CONCERNING SACRED MUSIC AND THE SACRED LITURGY, ACCORDING TO THE ENCYCLICAL LETTERS OF POPE PIUS XII, *MUSICAE SACRAE DISCIPLINA* and *MEDIATOR DEI**

Three very important documents regarding sacred music have been published in our times by the Supreme Pontiffs. They are: the Motu Proprio, *Tra le Sollecitudini,* of St. Pius X, Nov. 22, 1903; the Apostolic Constitution of Pope Pius XI of happy memory, *Divini cultus,* Dec. 20, 1928, and finally the Encyclical of the Supreme Pontiff Pius XII happily reigning *Musicae sacrae disciplina,* Dec. 25, 1955. There have also been other minor papal documents and decrees issued by this Sacred Congregation of Rites containing various provisions in regard to sacred music.

Everyone is aware that sacred music and the sacred liturgy are so closely linked that laws and norms cannot be given for one while neglecting the other. There is material common to both sacred music and the sacred liturgy in the papal documents referred to and in the decrees of the Sacred Congregation.

The Supreme Pontiff Pius XII issued before the encyclical on sacred music another very important encyclical letter on the sacred liturgy, the *Mediator Dei* of Nov. 20, 1947, in which the liturgical teaching and pastoral needs are admirably outlined in their interrelation.

Thus, it seems opportune that the principal chapters on sacred liturgy and sacred music and their pastoral efficacy be taken from these aforementioned documents and be collected into one special instruction, giving a more detailed statement on them so that their content may be more easily and surely put into practice.

For this purpose, experts on sacred music and members of the pontifical commission for the general restoration of the liturgy have contributed to the drawing up of the present instruction.

* The translation is that of the NCWC News Service.

All the material of the instruction was edited in the following order:

Chapter I — General Concepts (numbers 1-10).

Chapter II — General Norms (numbers 11-21).

Chapter III — Special Norms:

(1) *Regarding the most important liturgical rites when sacred music is used:*

A. THE MASS.

a) A few general principles concerning the participation of the faithful (numbers 22-23).

b) Participation of the faithful in the sung Mass (nn. 24-27).

c) Participation of the faithful in the low Mass (nn. 28-34).

d) The Conventual Mass, called Mass in choir (nn. 35-37).

e) Assistance of priests in the Holy Sacrifice of the Mass and in the so-called "synchronized" Masses (nn. 38-39).

B. THE DIVINE OFFICE (nn. 40-46).

C. BENEDICTION OF THE BLESSED SACRAMENT (n. 47).

(2) *Regarding certain kinds of sacred music:*

A. Sacred polyphony (nn. 48-49).

B. Modern sacred music (n. 50).

C. Popular religious song (nn. 51-53).

D. Religious music (nn. 54-55).

(3) *Regarding books on liturgical chant* (nn. 56-59).

(4) *Regarding music instruments and bells:*

A. Some general principles (n. 60).

B. The classic organ and similar instruments (nn. 61-67).

C. Sacred instrumental music (nn. 68-69).

D. The musical instrument and mechanical music devices, (nn. 70-73).

E. The transmission of sacred functions through radio and television (nn. 74-79).

F. The times when the playing of musical instruments is forbidden (nn. 80-85).

G. Bells (nn. 86-92).

(5) *Regarding the persons who have the principal parts in sacred music and sacred liturgy* (nn. 93-103).

(6) *Regarding the necessity of cultivating sacred music and the sacred liturgy:*

A. The general instruction to be given to the clergy and to the people concerning sacred music and the sacred liturgy (nn. 104-112).

B. Public and private institutions for the promotion of sacred music (nn. 113-118).

After giving a few general concepts (Ch. I), there follows a statement of general norms on the use of sacred music in the liturgy (Ch. II). With these foundations laid, all the material is explained in Chapter III. The separate paragraphs of this chapter establish some of the most important principles from which the special norms flow.

### CHAPTER I—GENERAL CONCEPTS

1. "The sacred liturgy is the integral public worship of the mystical body of Jesus Christ, of its head and of its members."[1]

   "Liturgical functions" are therefore those sacred acts which, having been instituted by Jesus Christ and the Church, are performed by legitimately appointed persons according to the liturgical books approved by the Holy See for the giving of due worship to God, the Saints and the Blessed.[2] Other sacred acts performed either inside or outside the church, even if performed by the priest or in his presence, are called "pious exercises."

2. The Holy Sacrifice of the Mass is an act of public worship offered to God in the name of Christ and the Church, wherever or in whatever manner it is celebrated. One should therefore avoid the expression "private Mass."

[1] *Mediator Dei,* in *AAS,* XXXIX (1947), 528 f.
[2] Cf. can. 1256.

3. There are two kinds of Masses: the sung Mass and the read Mass.

   The Mass is called a sung Mass if the priest celebrant actually sings those parts which according to the rubrics must be sung. Otherwise it is a read Mass.

   Furthermore, if the sung Mass is celebrated with the assistance of sacred ministers, it is called a solemn Mass. If it is celebrated without the sacred ministers it is called a *Missa cantata.*

4. By "sacred music" is meant: a) Gregorian chant; b) sacred polyphony; c) modern sacred music; d) sacred organ music; e) popular religious singing; f) religious music.

5. Gregorian chant which is used in liturgical functions is the sacred chant of the Roman Church. It is to be found for liturgical use in various books approved by the Holy See, piously and faithfully systematized and arranged and recently modulated according to the pattern of ancient tradition. Because of its nature Gregorian chant does not require the accompaniment of an organ or other musical instrument.

6. By "sacred polyphony" is meant that measured song which, derived from the motifs of Gregorian chant and executed in several voices without instrumental accompaniment, began to flourish in the Latin Church in the Middle Ages. Pier Luigi da Palestrina (1525-94) was its principal promoter in the second half of the 16th century and today it is promoted by illustrious masters of that art.

7. "Modern sacred music" is that which is performed in several voices, does not exclude instrumental accompaniment, and is composed in accord with the progress of musical art. When this is arranged specifically for liturgical use, it must be pious and preserve a religious character. On this condition it is accepted in liturgical service.

8. "Sacred organ music" is that which is composed solely for the organ. Ever since the pipe organ came into use as a most suitable accompaniment, this has been developed by illustrious masters. If the laws of sacred music are scrupulously observed, it can greatly contribute to the decorum of the sacred liturgy.

9. "Popular religious singing" is that which springs spontaneously from religious sentiment, with which the human being was enriched by the Creator Himself. Because of this, it is universal and flourishes among all peoples.

   Since this song is very suitable for the inspiration of the Christian spirit in the private and social life of the faithful, it was cultivated in the Church as far back as the most ancient times.[3]

   In our days, it is recommended for arousing the piety of the faithful and for giving decorum to pious exercises. Sometimes it can even be admitted in the liturgical functions themselves.

10. By "religious music" is meant that which, either because of the intention of the composer or because of the subject and purpose of the composition, is intended to express and arouse pious and religious sentiments and is therefore "most salutary to religion."[4] But, since it is not destined for divine cult and is expressed in very free form, it is not admitted in liturgical functions.

### CHAPTER II—GENERAL NORMS

11. This instruction is valid in all the rites of the Latin Church. Therefore, what is said concerning "Gregorian" chant also applies to the liturgical chant proper to the other Latin rites when it exists.

    The words "sacred music" in this instruction sometimes refer to "chant and the playing of musical instruments" and sometimes only to "the playing of musical instruments," as can be easily understood from the context.

    Finally, the term "church" is ordinarily understood as meaning every "sacred place," that is to say: church in the strict meaning, public, semi-public and private oratories,[5] unless it is apparent from the context that it refers only to a church in the strict meaning of the word.

12. Liturgical functions must be performed according to the liturgical books approved by the Apostolic See, whether for

[3] Cf. *Eph.*, 5: 18-20; *Col.*, 3:16.
[4] *Musicae sacrae disciplina, AAS,* XLVIII (1956), 13 f.
[5] Cf. canons 1154, 1161, 1188.

the entire Church or for some specific church or religious family.[6]

Pious exercises, however, are performed according to the usages and traditions of places and of associations, approved by the competent ecclesiastical authority.[7]

It is unlawful to mix liturgical functions and pious exercises; but if the case arises, the pious exercises must precede or follow the liturgical functions.

13. a) Latin is the language of liturgical functions, unless the above mentioned liturgical books, whether their treatment of the liturgy is general or particular, explicitly admit another language. Excepted also are those instances mentioned further on in this instruction.

b) In liturgical functions with chant no liturgical text translated verbatim in the vernacular may be sung except by special concession.[8]

c) The special exceptions to the law concerning the exclusive use of Latin in liturgical functions granted by the Holy See remain. But one may not give them a broader interpretation or transfer them to other regions without authorization from the Holy See.

d) With reference to pious exercises, any language more suitable to the faithful may be adopted.

14. a) In Masses in chant, the Latin language must be used not only by the priest celebrant and the ministers, but also by the choir and the faithful.

"Yet wherever ancient or immemorial custom permits the singing of popular hymns in the vernacular after the sacred liturgical words have been sung in Latin at the Eucharistic Sacrifice (namely sung Mass), Ordinaries may allow it to continue, 'if they judge that because of circumstances of place and persons, such customs cannot prudently be suppressed.'[9] But the rule forbidding the chanting of the liturgical phrases in the vernacular remains in force."[10]

[6] Cf. can. 1257.
[7] Cf. can. 1259.
[8] *Tra le sollecitudini, Acta Sanctae Sedis,* XXXVI, 334.
[9] Can. 5.
[10] *Musicae sacrae disciplina.*

b) In the read Mass, the priest celebrant, his ministers and the faithful who participate directly in the liturgical functions with the celebrant must pronounce those parts of the Mass which apply to them in a clear voice and may use only the Latin language.

Then, if the faithful wish to add some popular prayers or hymns to this direct liturgical participation, according to the customs of the places, this can be done, even in the vernacular.

c) It is strictly forbidden to say aloud the parts of the Proper, Ordinary and Canon of the Mass together with the priest celebrant, in Latin or translated, and this applies either to the faithful or to any commentator, with the exception of what will be stated in n. 31.

It is desirable that during read Masses on Sundays and feastdays, the Gospel and Epistle be read by a lector in the vernacular for the use of the faithful. From the Consecration up to the Pater Noster silence is advised.

15. In sacred processions, described by liturgical books, the language prescribed and accepted by these books should be the one used. In other processions held as pious exercises, however, the language most suitable to the faithful participating may be used.

16. Gregorian chant is the sacred chant, proper and principal of the Roman Church. Therefore, not only can it be used in all liturgical actions, but in cases where the same effects can be obtained, it is preferable to use it as against other kinds of sacred music.

Therefore:

a) The language of Gregorian chant as a liturgical chant is solely Latin.

b) Those parts of the liturgical functions which, according to the rubrics, must be chanted by the priest celebrant and by his ministers, must be chanted exclusively according to the modulation of the Gregorian chant, as given in the typical editions. Accompaniment by any instrument is forbidden.

The choir and the people, when they respond according to the rubrics to the chant of the priest and ministers, must do so only in the Gregorian modulation.

c) Finally, when it is allowed by particular indult that in sung Masses the priest celebrant, deacon or subdeacon or lector, after having chanted the texts of the Epistle or Lesson and Gospel in Gregorian, proclaim the same texts also in the vernacular, this must be done by reading in a loud and clear voice, without any kind of Gregorian modulation, whether authentic or imitated.[11]

17. Sacred Polyphony can be used in all liturgical functions, on condition, however, that there is a choir which knows how to perform it according to the rules of the art. This kind of sacred music is more suitable to the liturgical functions celebrated in greater splendor.

18. In the same way, modern sacred music can be admitted in all liturgical actions, if it truly responds to the dignity, seriousness and sanctity of the liturgy, and if there is a choir capable of performing it according to the rules of the art.

19. Popular religious song can be freely used in pious exercises; but what has been established in the foregoing in numbers 13-15 with regard to liturgical functions must be strictly observed.

20. Religious music then absolutely must not be admitted into any liturgical function. It may, however, be admitted in pious exercises. As regards its execution in sacred places, the rules, which will be given further on in numbers 54 and 55, must be observed.

21. Everything which, as prescribed by the liturgical books, must be chanted by the priest, his ministers, by the choir or the people, pertains to the sacred liturgy. Hence:

a) It is strictly forbidden to change in any manner the order of the text to be chanted, to change or omit or indecorously repeat words. In the composition of sacred polyphony and sacred modern music, the individual words of the text must be clearly and distinctly audible.

b) For the same reasons, unless otherwise established by the rubrics, it is explicitly forbidden to omit, wholly or in part, any liturgical text to be chanted.

[11] Cf. *infra*, n. 96, e.

c) Then, if there is a reasonable cause, for example because of an insufficient number of singers, or because of their incomplete skill in the art of chanting, or sometimes because the length of some chant phrase is such that one cannot chant one or another liturgical text as given in the notations of the liturgical books for execution by the choir, only the following is allowed: that these texts be chanted wholly in a monotone *(recto tono)* or according to the modulation of the psalms. If wished, organ accompaniment may be used.

CHAPTER III—SPECIAL NORMS

## (1) REGARDING THE MOST IMPORTANT LITURGICAL RITES WHEN SACRED MUSIC IS USED:

A. THE MASS.

I. *A few general principles concerning the participation of the faithful:*

22. Because of its nature, the Mass demands that all present should participate each in his own proper way.

a) This participation must first of all be interior, undoubtedly exercised in the pious attention of the soul and in the affections of the heart. Through this, the faithful "closely join the Supreme Priest . . . and together with Him and through Him offer [the Sacrifice], and consecrate themselves together with Him."[12]

b) The participation of those present is more complete if exterior participation is joined to interior attention, therefore manifested by external acts, such as by the position of the body (genuflecting, standing, sitting), by the ritual gesture, and, above all, by the responses, prayers and chants.

Regarding this participation, the Supreme Pontiff Pius XII used these general words of praise in the Encyclical letter on the sacred liturgy, "Mediator Dei":

"And those also should be praised who strive to bring it about that the liturgy, in an external manner also, should be the holy action in which all who are present should take part.

[12] *Mediator Dei, AAS,* XXXIX (1947), 552.

And this can be done in several ways: when all the people, according to the norms of the holy rubrics, either answer the words of the priest, preserving due order, or sing chants which are fitting to the various parts of the Sacrifice, or do both these things: or, finally, when in the holy solemnities they sing alternately with liturgical chants."[13]

The pontifical documents imply this harmonious participation when they refer to the "active participation,"[14] the principal example of which is found in the priest celebrant and his ministers who, with due interior piety and accurately observing the rubrics and ceremonies, serve at the altar.

c) Finally, perfect active participation is achieved when one also adds sacramental participation, by means of which "the faithful present communicate not only with spiritual affection, but also with reception of the Sacrament of the Eucharist, so that they may derive greater fruit from this most blessed Sacrifice."[15] (Cf. also *Mediator Dei.*): "It is very fitting and is, in fact, established by the liturgy, that the people should present themselves at the communion rail after the priest has consumed the sacred species on the altar."[16]

d) Since a conscious and active participation of the faithful cannot be achieved without their adequate instruction, it is useful to recall that wise law issued by the Fathers of the Council of Trent which ruled:

"The Holy Council orders pastors and all those persons in charge of souls, frequently during the celebration of the Mass (namely during the homily after the Gospel 'when the catechism is imparted to the Christian people'), to explain directly, or through others, something of those things which are read in the Mass, and that they should explain, among other things, some mystery of the most holy Sacrifice, especially on Sundays and feastdays."[17]

23. It is necessary, however, to regulate the various means by which the faithful can actively participate in the most holy

[13] *Ibid.*, 560.
[14] Cf. *Mediator Dei.*
[15] Council of Trent, Sess. XXII, c. 6. *Denz.*, 944.
[16] *AAS*, XXXIX (1947), 565.
[17] Council of Trent, Sess. XXII, c. 8. *Denz.*, 946.

Sacifice of the Mass. This must be done so as to remove the danger of any kind of abuse and to achieve the chief purpose of this participation, which is a more complete worship of God and the edification of the faithful.

II. *Participation of the faithful in the sung Mass:*

24. The most noble form of the eucharistic celebration is found in the solemn Mass in which the combined solemnity of the ceremonies, of the ministers and of the sacred music manifests the magnificence of the divine mysteries and prompts the minds of those present to the pious contemplation of these mysteries.

One must proceed so that the faithful may have that esteem for this form of celebration which it deserves and duly participate in it, as will be outlined.

25. The active participation of the faithful in the solemn Mass can therefore be accomplished in three degrees:

a) The first degree is realized when the faithful chant the liturgical responses: "Amen," "Et cum spiritu tuo," "Gloria tibi, domine," "Habemus ad Dominum." "Dignum et justum est," "Sed libera nos a malo," "Deo gratias." Every effort must be made so that the faithful of the entire world know how to perform these responses in chant.

b) The second degree is that in which all the faithful chant also the parts of the Ordinary of the Mass: "Kyrie, eleison," "Gloria in excelsis Deo," "Credo," "Sanctus-Benedictus," and "Agnus Dei."

Action should be taken so that the faithful know how to chant also these parts of the Ordinary of the Mass, at least in the more simple Gregorian themes.

If it should be that all these parts cannot be chanted, there is nothing which forbids that the more simple of these, such as the "Kyrie, eleison," the "Sanctus-Benedictus," and the "Agnus Dei," be chosen for the faithful to chant while the "Gloria in excelsis Deo" and the "Credo" are performed by the choir.

Moreover, one must proceed so that the following easier Gregorian themes be learned by all the faithful throughout

the world: the "Kyrie, eleison," "Sanctus-Benedictus" and "Agnus Dei" according to mode XVI of the Roman Gradual; the "Gloria in excelsis Deo" together with the "Ite missa est-Deo gratias" according to mode XV; and the "Credo," numbers I and III.

In this manner, what is desired most will be accomplished, that is, that Christians in any part of the world will be able to manifest their common Faith by active participation in the most holy Sacrifice of the Mass with a common joyful chant.[18]

c) The third degree is accomplished when all those present are so proficient in the Gregorian chant that they can also chant the parts of the Proper of the Mass. One must insist above all on this full participation in the chant in religious communities and in seminaries.

26. The "missa cantata" must also be taken into great consideration, because even though it lacks the sacred ministers and the full magnificence of the ceremonies, it is nevertheless enriched with the beauty of the sacred chant and music.

It is desirable that the parish Mass or the principal Mass on Sundays and feastdays be in chant.

What has been said in the preceding number about the participation of the faithful in solemn Mass, also applies for the "missa cantata."

27. With regard to Masses in chant, the following questions must also be noted:

a) If the priest and his ministers enter the church by the longest way, there is nothing which forbids, after the chanting of the antiphon of the Introit and its versicle, the chanting of many other verses of the same psalm.

In this case, the antiphon can be repeated after every one or two verses, and when the priest has reached the altar, the psalm is broken off, and, if necessary, the "Gloria Patri" is sung and the antiphon repeated.

b) Following the Offertory antiphon, it is lawful to sing the ancient Gregorian motets which were once sung after the antiphon.

[18] *Musicae sacrae disciplina, AAS,* XLVIII (1956), 16.

If the Offertory antiphon is taken from some psalm, the other verses of the same psalms can be chanted. In such cases, the antiphon may be repeated after every one or two verses of the psalm and, when the Offertory of the Mass is completed, close with the "Gloria Patri" and the repeated antiphon.

If the antiphon is not taken from the psalm, another psalm suitable to the solemnity may be chosen. Moreover, when the Offertory antiphon is finished, one may chant some short Latin hymn, which must, however, be in keeping with that part of the Mass and not be prolonged beyond the Secret.

c) The Communion antiphon must be chanted while the celebrant is receiving the Most Blessed Sacrament. If the faithful are to communicate, the singing of the antiphon is to begin when the priest distributes Holy Communion. If this Communion antiphon has been taken from some psalm, the other verses of the same psalm may be sung, in which case the antiphon may be repeated after every one or two verses and, the Communion over, close the psalm with the "Gloria Patri" and the repeated antiphon. But if the antiphon is not taken from a psalm, one may choose a psalm fitting to the solemnity of the liturgical action.

When the Communion antiphon is completed, another short Latin hymn in keeping with the sacred act may also be sung, especially if the people's Communion is prolonged.

The faithful who are at the Communion rail may, besides, recite the triple "Domine, non sum dignus" together with the priest celebrant.

d) The "Sanctus" and the "Benedictus," if chanted in Gregorian, must be sung without a break, otherwise the "Benedictus" is to be sung after the Consecration.

e) All chant must cease during the Consecration and, where it is the custom to do so, the playing of the organ or any other musical instrument must also cease.

f) After the Consecration, unless the "Benedictus" is still to be chanted, devout silence is advised until the time of the "Pater Noster."

g) The organ must remain silent while the celebrant blesses the faithful at the end of Mass. The priest should then pronounce the words of the Benediction in a way so as to be understood by all the faithful.

III. *Participation of the faithful in the low Mass:*

28. One must take diligent care that the faithful are present also at the low Mass "not as outsiders or as silent spectators,"[19] but in such a way that they may exercise that participation which is demanded by such a great mystery and which yields most abundant fruits.

29. The first way in which the faithful can participate in the low Mass is achieved when individuals exercise on their own initiative either interior participation, that is pious attention to the principal parts of the Mass, or external participation according to the various approved customs of the regions.

Those people are especially worthy of praise who hold in their hands a small missal suitable to their understanding and pray together with the priest in the same words of the Church.

But, since not all are equally capable of understanding properly the rites and formulas, and since the needs of the soul are not the same for all, these means of participation are not the same for all. There are more easy and suitable ways of participating for some, and that is in "piously meditating upon the mysteries of Jesus Christ, or performing other pious exercises, or reciting other prayers which, though they may differ in form from the sacred rites, are nevertheless suited to them by their nature."[20]

Furthermore, it should be noted that if there is the practice in some places of playing the organ during the Mass, and if this were stopped, the faithful might participate either with common prayers or with singing, it is then necessary to reprove the uninterrupted playing of the organ, harmonium or other musical instrument. Such instruments must therefore remain silent:

[19] *Divini cultus, AAS,* XXI (1929), 40.
[20] *Mediator Dei, AAS,* XXXIX (1947), 560 f.

a) After the priest celebrant has reached the altar until the Offertory.

b) From the first verses before the Preface up to and including the "Sanctus."

c) Where the custom exists, from the Consecration up to the "Pater Noster."

d) From the Lord's Prayer up to the "Agnus Dei" inclusive; during the "Confiteor" before the people's Communion; while the Postcommunion prayer is being said, and while the Blessing is being given at the end of the Mass.

30. The second mode of participation is had when the faithful take part in the Eucharistic Sacrifice by offering up prayers and song in common, providing above all that the prayers and song are suited to the individual parts of the Mass, observing what has been noted in number 14-c.

31. Finally, the third and most perfect manner of participation is had when the faithful give the liturgical responses to the celebrant, almost conversing with him, and pronouncing the parts proper to them in a clear voice. Of this more perfect participation there are four degrees:

a) The first is when the faithful give the easiest liturgical responses to the celebrant, which are: "Amen," "Et cum spiritu tuo," "Deo gratias," "Gloria tibi, Domine," "Laus tibi, Christe," "Habemus ad Dominum," "Dignum et justum est," and "Sed libera nos a malo."

b) The second degree is when the faithful give those responses which the acolyte must pronounce according to the rubrics, and if Holy Communion is given during the Mass, also recite the "Confiteor" and the triple "Domine non sum dignus."

c) The third degree is that in which the faithful recite together with the celebrant, all the parts of the Ordinary of the Mass, namely: "Gloria in excelsis Deo," the "Credo," the "Sanctus-Benedictus" and the "Agnus Dei."

d) The fourth and final degree is that in which the faithful recite together with the celebrant also the parts pertaining to the Proper of the Mass: the Introit, Gradual, Offertory and Communion prayer. This last degree can be practiced

with fitting dignity only by those select groups which are better trained and educated.

32. In low Masses, the entire "Pater noster," being a suitable and ancient prayer as a preparation for Communion, can be recited by the faithful, but only in Latin and with all joining in the "Amen." Any recitation in the vernacular is excluded.

33. Popular religious hymns may be sung during low Mass, but with the observance of that law which prescribes that they be suited to the separate parts of the Mass. (Cf. n. 14-b.)

34. The celebrant should pronounce out loud all those parts which the rubrics require to be said in a clear voice, especially if the church is big and the congregation large, so that all the faithful can follow the sacred actions appropriately and easily.

*To be concluded*

# Book Reviews

MARRIAGE AND THE FAMILY. By Alphonse H. Clemens. New York: Prentiss-Hall, 1958. Pp. 348. $6.65.

A fortunate combination of training, experience and practical knowledge of the Catholic teaching on marriage enables the author to answer a real need for a standard work in this field. Dr. Clemens is Associate Professor of Sociology and Director of the Marriage Counseling Center at The Catholic University of America. He is also a pioneer in Cana work and a frequent lecturer on family topics. His book will be appreciated best perhaps by students on the college level, though the style is popular enough for high school courses on the family, and for all couples engaged or newly married. A wealth of facts on all phases of family life make it a good reference book, carefully indexed and amply footnoted.

His challenge, as the author states it, was to "translate the Divine Plan for Marriage into a design for twentieth century marital living, of integrating it with the findings of modern science." He has admirably succeeded, for his approach is both positive and integrated. Never forgetting the sacred character of marriage, Dr. Clemens has at the same time introduced all the practical factors necessary to the formation of good Catholic family life.

Starting with consideration of marriage as a sociological institution, the various patterns are outlined historically. Concepts of love in different cultures are surveyed. A chapter on the roles of the sexes in marriage offers some interesting conclusions about career wives and their impact on modern life. Dating customs and their present dangers, courtship, selection of a partner, the results of mixed marriages and immediate preparation for marriage are carefully considered.

"Ties That Bind" discusses in-law relationships, the kinship circle and family rituals. Another excellent chapter shows how religion in the home influences goals and success in marriage. Chapters on Marital Love, Physical Parenthood and Educational Parenthood thoroughly stress the dignity and and responsibilities of parenthood. Fallacies which tend to limit child bearing, such as false figures on cost, horror tales about childbirth mortality, necessity of child spacing, are refuted as unwitting attempts to "decimate heaven."

Included is a survey of movements to rehabilitate the family in our society, such as the National Catholic Family Life Bureau, Cana, The

Christian Family Movement, and Marriage Guidance centers. All of these are working to restore the autonomy of the family, asserting that church, state, school and other institutions exist to aid the family, a fact often underemphasized.

If this book has any weak point, it is one common to any work which represents an attempt to cover such an enormous subject in one volume. It cannot be encyclopedic and still appeal to as many of those who will profit by it as this reviewer sincerely hopes it will. A nice balance is maintained between inspiration and optimistic approach to the problem-laden subject. Clear as a white line down the center of a road is the stress throughout on the one road to success in Marriage—knowledge and acceptance of the Divine Plan.

K. C. ENZLER

JAMES, BY THE GRACE OF GOD. By Hugh Ross Williamson. Chicago: Henry Regnery Company. 1956. Pp. 255. $3.75.

Trinity Sunday to Christmas of the year 1688 constitutes one of the saddest and most shameful periods of British history. Between those two feasts was enacted the tragedy which has come to be called the "Glorious Revolution"—the inglorious but successful conspiracy which drove the last Catholic King of England from his throne. *James, By the Grace of God* tells the story of that conspiracy. The author describes his book as "a novel without fiction." By this, he apparently means that the events depicted and the documents quoted are historically accurate, but that some of the conversations and character analyses are only plausible reconstructions. The author, formerly a journalist and Anglican priest and now a recent convert to Catholicism, presents a Catholic view of the events which occurred between the birth of a Prince of Wales and the landing of his exiled royal father in France six months later.

The author obviously sympathizes with his hero, King James II, but he does not minimize his vices. Nevertheless, the faults of James are made to appear relatively virtuous in comparison with many of the other prominent persons of the Restoration era in Great Britain. Most malodorous of all were the royal officials and military officers who sold out to William of Orange for money, and then attempted to cloak their treason towards James with the motives of love for Protestantism and religious freedom.

The narrative proceeds along quite smoothly for the first half of the book. Then it grows somewhat confused, either from trying to

concentrate too many events into too little space or from trying to reconstruct events for which there is little evidence. Nevertheless, the account continues to hold one with the hope that somehow James will triumph despite the steady unfolding of the inevitable tragedy.

Why did James fail to hold his throne and save something for the Catholic Church in England? The answer could provoke a series of incessant debates. Some will say that James moved too fast in his attempts to rehabilitate Catholicism in a nation where it had been outlawed for 130 years. Others reply that he moved far too slowly by conciliating the Protestant leaders instead of crushing them as traitors. But there are perhaps political reasons. The answer may lie in the fact of James' own moral weakness. His love life continued to be notoriously scandalous even after his conversion to the Church. Nor, in spite of the author's attempt to palliate James' desertion of England without a serious fight, does it appear that James had the resolute courage to face a real showdown. This lack of courage was to appear again when he landed in Ireland a little later in an attempt to regain his throne.

The forced exile of James ended a three-year reign and renewed once more the legal proscription of British Catholics. Yet this brief respite was not without benefits which survived the expulsion of James. For one thing, episcopal government was restored to English Catholicism for the first time since 1624. This government was never again to lapse. The breathing spell enabled Catholics to begin rebuilding their shattered hopes and fortunes so that they had some reserve of strength to face the return of persecution. They were able to win a number of prominent converts who, like Dryden, remained faithful even after James' defeat.

Perhaps the principal lesson we can glean from the overthrow of James II is that Catholics ought to rely less on the temporal strength of rulers than upon the spiritual weapons of God. Despite his sympathy for James, Williamson has showed us to a considerable extent the weaknesses of one such prince upon whom Catholics relied. James was wrestling with powers more than earthly, and he had need of weapons which were more than natural. His prayers could not obtain them all without a serious effort at moral reform. It is open to serious doubt whether James ever attempted this reform while he was King. Therein may lie the real cause of the tragedy.

JAMES F. FISHER, C.S.P.

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UNIVERSITY OF MICHIGAN
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DECEMBER, 1958

PUBLISHED BY
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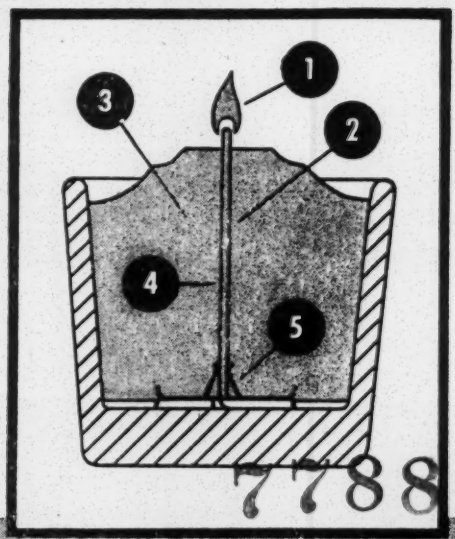


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